

THE
RIGHT RECEIVING
OF
CHRIST.

OR, AN APPENDIX
To the worthy COMMUNICANT,
OR
A Treatise shewing the due order
of Receiving the SACRAMENT.

BY JER. DYKE,
Late Minister of *Epping* in *Essex*.

Which was intended by the said Author
in his life time to be annexed to this Treatise of
the Sacrament; as appears in the Epistle.

Wherein a Christian may know,
whether he hath rightly received
Christ in the Sacrament or no.

L O N D O N;
Printed by *M. Simmons* for *John Rothwell*
at the signe of the *Sunne* in *Pauls Church-yard*.

1 6 4 5.

REVIEWS

100

• T/1014/M100

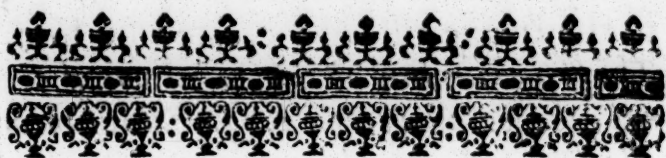
7-11-1902

22

.....

1990

1990



TO THE READER.

Christian Reader;



If we consider the exceeding excellency of the whole Creation, resulting from the conjoynd and combined excellencies of the severall and various species of creatures, the least we can doe is to admire; and who that admires the whole, can but observe this one particular as most remarkable? what creature it was which GOD the Creator wound up the worlds perfection with; and that was man: Man, who though in regard of time, he was made the last of all, yet for similitude, the best of all, he being made after the Image of God himselfe, for so was the Counsell and Decree of Heaven concerning him before he was made, and so also was the execution of that Decree when he was made.

The Epistle

Gen. I. 26.

Gen. I. 31.

So God created man in his own Image, in the Image of God created he him. The first gives him all the perfections of the rest; the second a perfection far above them all: The first gives him the possession and use of all this whole inferiour world, being then as an house well furnished by God with all other sublunary perfections, for the entertainment of man, and to be tenanted by him: the second, that gives him Dominion and Lordship over all. And both of them shew, that as all things else were created for man, so man for God: then which, what higher perfection could there be? and man thus made, made up the complement and perfection of the whole. Then God looking upon every thing that he had made, saw it not barely bonum, as before, but bonum valde, i. e. very good indeed: then also was man, in respect of all the other sublunaries, as the Diamond to the Ring; not onely shining and glorious with the best excellencies of the more inferiour natures, but also glittering and sparkling with the radiance of his owne, and that as enriched with the divine, of which in a greater measure man at the first was made partaker: Man then was the choicest

to the Reader.

cest plant of all that the Omnipotent hand of God had planted in that Garden of God where he was put ; a right generous and Noble Vine. And had he then contented himselfe with that perfection and transcendent excellency of estate, which the all-wise God had thought fit, for that present to conferre upon him, paying duely his rent unto him, as he was made well able to doe ; and doing this homage to him, in acknowledging him to be chiefe Lord of all, as it was very fit he should have done ; and bringing forth that acceptable fruit unto him, which he might have done ; for he had in him the seed thereof : then might he have so continued without any change or alteration of estate, till at the last he had gathered to himselfe, and tasted the most delicious sweetnesse of the Fruit, not onely of all the other Trees (which for the present was allowed him) but also of that Tree growing in the midst of the Garden by the Tree of knowledge of good and evill, even of the Tree of Life, and that not in the Figure, but in the substance ; which thing he was by hope to have expected and waited for, till Gods time of his translation or removall from an earthly to an Heavenly Paradise.

A 3

But

Gen. 3. 9.

The Epistle

Rom. 8. 22

Amo. 2. 13.

Isa. 43. 24.

Jer. 2. 21.

But man, foolish man, aspiring higher then was meet, and preposterously reaching after a condition above himselfe, so at once, both fell short of what he aym'd at, and of himselfe; precipitantly falling from an higher excellency then he was any way worthy of (in regard of so ill managing his affaires) into a condition far below himselfe. And so now againe you see him, who was once the best of all, become the very worst of all; and him for whom once the whole Creation groaned (as labouring of imperfection till he was made) now by his sin become a burden which the whole Creation groaneth under: I may adde, and that no lesse then such as presseth under it the Creator of the whole; yea, and by pressing, wearieth him; him, whom once you saw Gods tenant to all, now you see discharged and turn'd out of all: he, who once, under God himselfe (the chiefe Lord) had dominion over all, is now become the very drudge and slave of all, and not the slave of all the works of God alone, but which is worst of all, the slave of sin to his own depraved and accursed worke: him, whom once you saw the choisest plant of all Gods hand, planted by him a noble Vine, and wholly

to the Reader.

ly a right seed unto himselfe, you now see turned into the degenerate plant of a strange Vine; a Vine like that the Prophet speaks of, fit for no use at all but for a fire. And thus his greater happinesse before, is now become his greater misery, the higher perfection of that condition being but the lower defection of this; and the greater excellency of the one, but the greater aggravation of the other: in as much as from the higher pinnacle that wee fall (you know) by so much the greater the hurt and danger that doth ensue.

But is the misery then so great, as that its past all cure and remedy? And is man, who thus had lost himselfe, quite lost for ever? Yes, lost for ever, and utterly remediless in his misery, for any thing at all that he can doe to helpe himselfe: Yet God, not willing to lose the Master-piece of all his works, and that the choicest plant which his hand had planted, should so miscarry, then findes out a way to save him, who had lost himselfe; and to replant him, who by Satan had been so supplanted: to which purpose therefore, he causeth a root of Jesse to put forth, and to grow up before him as a tender plant,

Isa. 11. 10.
& 53. 2.

The Epistle

Ro. II. 24.

and as a root out of a dry ground ; into which stock or good Olive Tree, man so degenerated, might be ingrafted, and so recover his former noblenesse and generositie : his former noblenesse did I say ? nay doubtlesse I may be bold to say, that as God, to the effecting of this for man, shewed greater wisdom and mercy, then he before had done power and goodnesse in making of him ; so that it being once effected, he hath much bettered his condition, and raised it to an higher excellency then before ; for though man in his first estate had in himselfe a principle of life, and by that a seed of fruit answerable to his present condition then, yet so as that it was wholly in his own keeping ; like to a plant that grows upon its own bottome : yet now is life so in himselfe, as that it is more in another, even in Christ, from whom (by vertue of union with him) as from a root or fountain he receives vivificall power and vigour continually to produce all spirituall and living actions, and to bring forth the fruits of holinesse unto eternall life : even as the branch that lives not of it selfe, but hath all lively sap and moisture, both unto life and fruitfulnessse, from the root or stock on which it grows : and so is our estate in Christ the se-

to the Reader.

cond Adam, farre more secure and glorious then ever it could have been in the first: besides herein is the excellency of man in this condition, even above the Angels themselves, in that Christ by assuming our Nature, hath thereby advanced it above theirs, which he never took upon him; in which respect, man is now higher then those glorious and celestiall Creatures, who at the first was made inferiour to them, though but a little lower then they. So that look what difference there sometimes was betwixt the first Temple and the second; the very like may you see here betwixt these two conditions, if you compare them of man in Adam before his fall, as he was then by Creation, and of man since his fall, as he is now by Regeneration: Only there the former house did exceed in glory, and that so far, as the ancient men of the Priests and Levites, which had seene the first, when they also saw the last, could not but weepe with a lowd voyce to behold the difference; but here now the latter condition exceeds the former, in so much that they who shall once live to see, and experimentally to know the excellency of this above that, cannot but rejoyce with exceeding joy. And

Heb. 1. 16.

Psal. 8. 5.

Hag. 2. 3.

Ezr. 3. 12.

The Epistle

And now (Christian Reader) should I here passe over in silence the farre more exceeding and transcendent excellency which is in Christ, (the fountaine of all that in the Saints excells in goodnesse) I might seeme to obscure what all this while I have endeavoured to cleare : for if their excellency in this renewed estate be not from him, then is it not so great an excellency as I have said : But if it be derived all from him (as indeed it is) then shall I neither give him that honour, which is his due, by being silent in such a case ; nor doe thee that right I skould, who by beholding of his beauty, mayst perhaps be enamoured with it, and so the rather be brought to fall in love with him, in whom otherwise thou mayst see no forme nor comelineesse, nor any thing else that thou shouldst desire him. Tell me therefore :

Isa. 53. 2.

Eccles. 1.

Col. 1. 19.

Is there nothing that thou canst behold in Christ more amiable and lovely, then in the world ? Is it nothing that while the world is a lump of vanity and meere vacuities, yet that in him all fulnesse dwels ? fulnesse in other things hath an attractive and invitatory vertue : the full garners drew Jacobs sonnes downe into Ægypt ; plenitude

to the Reader.

plentitude of wisdom, the *Queene of Sheba* to *King Salomon* : and why dost thou covet the world, but from a delight de pleno tollere acervo, to take of a full heap? But alas ! all this is emptinesse to the fulnesse of *Christ*, who hath transcendently in him, all that this world affords. One little piece of gold is fuller of worth then many of silver, and one little *Diamond* then an heap of gold, all the petty perfections scattered abroad in the creatures, are in him united : that great volume of excellencies spread up and downe through *Heaven and Earth*, is in him epitomiz'd : besides that fulnesse of *Grace*, of which the world hath not a dram. The world, at the fullest, is but an *Ocean* which is lessened by losing the least drop ; but *Christ* his fulnesse, is the fulnesse of fire, which is not one jot diminished, though it gives light to a thousand *Torches*. The continuall effluences of vertue out of him, and influences of the sap of his quickning grace, into all those fruit-bearing branches (though infinite in number) that draw from him, is not the least evacuation at all unto him.

Is it nothing, that while the creature doth allure us from God, our own guilty consciences,

The Epistle

Eph. 2. 18.

sciences, and the dreadfulnesse of his glorious Majesty deterre us; Christ onely drawes us to him (who is the chiefeſt and only good,) so that through him alone we have acceſſe unto the Father? God is a Sunne, the reſplendent beames of whoſe Majesty, ſo glorious an object, would overcharge, and even quite put out thoſe presumptuous eyes, that ſhould dare to looke up to him, unleſſe overcaſt with the Cloud of Chriſt a Mediatour. God is a conſuming fire, and mortall were it for us mortalls, to come neere it without the interpoſed Skreene of Chriſt his Mediation. Firſt muſt wee come to the manger of Chriſts humanity, before we can have an acceſſe with boldnesſe to the Throne of di-vine Majesty.

Is it nothing, that while the world, in our greateſt exigents, ſues out a divorce, and then deſerts us, yet that Chriſt is conſtant in his love, having once tyed himſelfe to us with the knot of conjugall affection, which with him is indiffoluble? Chriſt is our huſband: And hence, how many precious privileges enſured to us? In law uxori lis non intenditur; what then hath the law, exacting obedience unto life, to doe with Chriſtians?

to the Reader.

ans? *Againe, Mulier fulget radiis mariti: The Husband communicates all that he bath unto his wife: and even such a community of grace is there betwixt Christ and true beleevers; Christ his graces and a beleevers differing onely secundum gradum, i. e. in respect of measure or degree; but not at all secundum speciem, i. e. in kinde or quality, in which respect they are the same.*

Besides all which, are all the benefits of our mysticall union with Christ, nothing? Hence spirituall life: Hence conformitie with Christ our head, a triple conformity, in nature, in minde, in conversation: Hence fructification for the present: Hence perseverance for the future, even to the end: Hence glorification also in the end; yea, and therein admission of our bodies as well as soules into eternall glory at the last. And is all this to be accounted nothing?

*Many, and many are the excellencies to be found in Christ, and to be received from him, which (besides these that I have mentioned) I might instance in, and so lead thee still on forward in this way, even till I should, as in a maze or labyrinth, lose both
my*

Col. 3. 3. 4.
Rom. 6. 5.
1 Pet. 1. 14.
Phil. 2. 5.
1 Joh. 2. 6.
Joh. 15. 5.
Rom. 8. 35.

The Epistle

my selfe and thee, in the contemplation of them: But because I had much rather, that thou shouldst be found in Christ, then lost in the contemplation of Christ; and because my hearty desire is for thee, that thou shouldst be more a reall Christian, and estated in him, then contemplative, and alwayes onely meditating of him; as an excellent meanes therefore among st many others, to help thee in, and guide thee to the Right Receiving of, and rooting in Christ, I can now forbear no longer, to commend unto thy perusal all this following Treatise: Not a packe of Brachygraphical fragments, and incoherent scraps, jumbled together by some pragmaticall pen-man; but a worke (upon my certaine knowledge) perfectly finished, and that purposely for the Presse, by the learned and most judicious Pen of my Most deare and late deceased Father, and then intended by him to have been annexed, as an Appendix to that last worke of his, which himselfe published before his death, entituled, A worthy Communicant, Or a Treatise shewing the due order of receiving the Sacrament, &c. and this a Treatise, intituled, The Right Receiving of, and Rooting

to the Reader.

Rooting in Christ; the very Title which he himselfe did put upon it while he lived. Which fore-named Treatise (Christian Reader) with all his Former Works by himselfe published (that gracious acceptance which they ever found from thee, and the duty and honour I still doe, and shall ever owe to him) made me thus farre to deny my selfe, as to adventure (though but a bungler at it) to afford my obstretricatory assistance to this Posthumus Infant, rather then it should alwayes lye gasping in the Presse, ready to perish for want of helpe.

To speak any thing in the commendations of this Work, its own mouth denyes me; and is the rather needlesse, in that I have now so farre assur'd thee of its Author, who himselfe had thus finisht it for thy use, as thou now receiv'st it.

To speak much of the Author, modesty and my neere relation to him, will not admit of; and to say nothing of him, duty forbid; me: With the leave of modesty then will I speake thus much onely and no more; and if any shall thinke I say too much, I will leave it to duty to excuse me. For his Fidelity and Impartiality in the Work of his Ministry, who
knew

The Epistle

knew him, and knowes not, that the Sword of the Spirit was in his hands, a two-edged Sword, which cut every way? not like Sauls, that cut off the leane and worst of the people and cattell, and spared Agag and the fattest cattell; but like the Psalmists Sword, which spared none. Yet so, as that alwayes mens sinnes, not their persons, were the objects of his hottest thunder-bolts.

I will here passe by his rare accomplishments with all Ministeriall abilities, as better knowne, then that I need to mention them. Alii pleni, & non loquuntur, hi non pleni, loquuntur: Alii multiscii, & muti; hi ignari, & sonori. How he was every way free from both these Ministeriall defects, thou who know'st him not in the Pulpit, reade him in the Presse, and judge.

For his indefatigabilitie in his labours, and all for other mens eternall profit, more then his own private and worldly benefit, he was one of Saint Chrysostoms Bees, Gloriosissimum animal, not because it labours, but because its labour is to others profitable.

And for his inoffensive life, who knowes not that he was none of those slimy Lizards, who

to the Reader.

who wipe out the wholesome Print of their Doctrine, with the filthy tayle of their scandalous practises.

But here now, though Modesty did not, yet the Father would take me off, who tells me, now God hath taken the Arke of his blessed soule out of the moveable earthly Tabernacle of his body, and placed it in the fixed Temple of celestiall blisse, Imitationem quaerit, non laudes, that my best commendation will be imitation. While he lived, God honoured him to be one of Gideons Souldiers, who carried both a Trumpet and a Lampe; the Trumpet of his Ministry he let fall, and the light of his practise wee all lost when God cracked asunder his earthen Pitcher. The greatest honour I can now doe him, is not to Trumpet forth his praises, and make a blaze with his commendations; but to take up both the Trumpet and Lampe which he laid downe, in an holy imitation of him, both in soundnesse of Doctrine, and piety of practise: and in this case I am sure, what duty commands me, that Modesty will not forbid.

And thus, that God would not onely bestow the mantle, but double the spirit of this

B

deceased

August.

The Epistle, &c.

deceased Eliah, upon his surviving posteritie, be it thy daily Petition at the Throne of Grace ; and to requite thee, that God would redouble a blessing of his servants Labours upon thy pious endeavours, shall be the humble Supplication of

The Churches devoted

Servant,

J E R. D Y K E.

THE



THE
RIGHT RECEIVING
OF
AND ROOTING
IN
CHRIST.

COLOS. 2. 6, 7.

*As yee have therefore received the Lord
Jesus Christ, so walke yee in him, Rooted
in him.*



IN the former Chapter,
v. 23. the Apostle entred
upon an Exhortation to
perleurance in the faith.
In the first seven verses of
this chapter he continues
that exhortation, laying down more
reasons, and removing *objections*.

I. He layes downe reasons to presse
them; And they are specially two.

B 2

1. The

- { 1. *The first* taken from his owne care that he had for their, and others good, *ver. 1, 2.*
- { 2. *The second* taken from the certainty, sublimity, and perfection of the Gospel, *ver. 2, 3.*

2. He removes *Objections*. What needs all this adoe with us ? might the *Colossians* say. *Answ.* I would have you construe it to be done out of a loving feare and jealousie, lest any should seduce and wrong you, *ver. 4.* I, but is not this an unchristian suspition in you, thus hastily to surmise the worst by us ? might they reply. *Answ.* No such matter, for I doe with great joy behold and acknowledge that great good that is in, and amongst you, *ver. 5.* Well then, what is it that you would have us doe ? *Answ.* Since my care is so great for you, since the Gospel is so certaine, sublime and perfect, therefore I would have you, That as you have received Christ, so yee would walke on in him, &c. In which words, he exhorteth them unto two things.

- { 1. *To walke in Christ.*
- { 2. *To be rooted in him.*

To

To a going on in the profession of Christ, and to a stability, and stedfastness there in.

Hee first exhorts to a walking in Christ. To this he urges them by that they had already done. *As yee have received Christ Jesus the Lord.* As if he had said, Yee have begun well, yee have received Christ the Lord, and yee profess yee have received him, now then as yee have begun, so goe on, and to your receiving of Christ, adde your going on and walking in him; from which argument of the Apostle, we may take this lesson by the way:

That good beginnings are an engagement to good proceedings. Receiving Christ is an engagement and an obligation to walking in him, *Psal. 4. 9. Those things that yee have both learned, and received, and heard, and seene in me, doe.* Thus you have learned, and received, therefore doe thus. *Apoc. 3. 3. Remember therefore how thou hast received, and heard, and hold fast and repent.* It is this ground that edges those sharp reproofs, *Gal. 3. 3. Are yee so foolish? Having be-*

Doct.

gun in the Spirit, are yee now made perfect by the flesh? and Gal. 5.7. *Yee did run well, who did hinder you that you should not obey the truth?* And this is the reason why they that have begun well, and yet goe not on, shall receive a smarter punishment, then such as never made any such beginning at all, because they had a greater tye and engagement then others to be godly, and religious. *Their latter end is worse then their beginning,* 2 Pet. 2.20. And why so? because their beginnings were better then other mens. They began to build, they began to look towards Christ and Heaven, these beginnings engaged them to a further progresse, and because such engagement, notwithstanding they brake off, therefore have they made their account the heavier.

Let it teach us therefore if once wee have given up our names to Christ, to goe on, and hold on. A giving up the name to Christ, and a beginning to professe religion, it is a *subscribing* with the hand to the Lord. Isa. 44. 5. It is a saying, *I am the Lords*. Now when wee have once said we are the Lords, and have subscribed

subscribed to it, let us also have a care to say, wee will be the Lords, and to stand to, and make good our subscription. But if once wee have subscribed with our hand, and after our subscription be found Revolters, God will bring in our own hands against us. The entrance upon profession of Christs name is subscription; Subscription is an obligation to God. An obligation forfeited makes a man liable to the penalty. This by the way. Before I come to the thing pressed, I will take the words in order as they lye, and begin first with that ground upō which he presses them to that duty. *As yee have received Jesus Christ the Lord.* In which words he implies that they had received Christ, they professed that they had received him, and he takes it for granted, as a ground upon which he will work them on further; from what these *Colossians* did; learne *what is every mans duty to doe, that meanes to be a true Christian indeed.*

CHAP. I.

It is the duty of every one that will be a Christian, to receive Christ.

A Man is never a Christian indeed till this be done. The Lord Jesus Christ is to be received of us. God he offers Christ to us, he tenders him in the Gospel, and as it is Gods *mercy* to offer him, so it is our *duty*, and should be our *wisdome* to receive him; for that is the end of all Gods offers. He doth not offer him only to shew that there is a Christ, or what kinde of Christ he is, hee doth not offer him to be seen, and shewed, but God offers him to this end, that he might be received. And therefore when God sends his Ministers to preach Christ, and to offer him unto people in their ministry, hee speaks of Christ in this case, as *Paul* speaks to the *Philippians* of *Epaphroditus*, Phil. 2. 29. *Receive him with all gladnesse, and hold him in reputation.* And as God offers Christ to be received, so he himself also is willing to be received. Wee know
what

what the Pharisees quarrell was with him, *Luke 15. 2. This man receives sinners.* And it was true hee did so. But why did he so? Surely to let sinners see how willing hee is that they should receive him. His receiving of sinners was but to invite them to the receiving of him. Yea, the errand he sends his Ministers upon, is but to perswade men to receive him. Hee seeks to be received, *Cant. 5. 2. Open unto mee my sister, my love, &c.* As if he had said, Lo, here I am, I offer my self unto thee, I sue and seek unto thee to be received and entertained. Yea, hee complains of it, and takes it ill, when men receive him not, *John 5. 43. I came in my Fathers Name, and yee received me not.* Now if Christ were not willing, and desirous to be received, he would not complain of it, and take it as an unkindness not to be received. Wee ought in their kind to receive godly men, *John 3. 8. we therefore ought to receive such.* And if we ought to receive such, then much more ought we to receive Christ himself.

As then wee would prove our selves
true

Use 1.

true Christians indeed, so be we forward, and ready to receive Christ offered unto us. Wee should do in this case as *Zacheus* did in that, *Luke 19.5,6.* *Zacheus*, sayes Christ, *Make haste, and come down, for to day I must abide at thine house.* Here was an offer, a fair offer of Christ; What doth *Zacheus* do? does he demurre and deliberate upon it, and take time to think of it? no such matter, *And he made hast, sayes the Text, and came down, and received him joyfully.* *Zacheus* presently imbraces the offer, & receives him hastily, and joyfully. No sooner should Christ offer himself unto us, but with all readines & greedines should he be received of us: There is a strange perverseness of spirit in us, a strange naturall untowardnesse in us to receive Christ: See how Christ speaks, *Joh. 5. 43.* *I am come unto you in my Fathers name, and yee receive me not; if another come in his own name, him yee will receive.* So it is still with us: If Satan come with a temptation, if a lust come with a motion, if a false teacher come with a novelty, if any thing come that should not come, it

is

is strange to see with what readines and greedines we receive these: but if Christ come, with whom comes all good, how awke, and how backward are we to receive him? Men blesse themselves with coming to Church, and receiving the Sacrament, and think all is well so long as this is done: But how many come to Church that come not to Christ, and how many receive the Sacrament, that yet receive not the Lord Jesus Christ? This therefore being a point of so great consequence, and necessity as none greater; it will not be amisse to help to sink it down with some considerations, as may make way for it into our hearts. Consider therefore these three things.

CHAP. II.

Ignorance of the worth of Christ, keeps men from receiving him.

First, consider who it is that is to be received. It is *Jesus Christ the Lord*, says the Text. He in whom is all our good, and by whom we have all spirituall, and eternall

eternall good that is to be had. How gladly do some receive Lords, great ones, how gladly do men receive Kings? Now Christ, he is the Lord, the King of Glory. Upon this ground are we excited to receive him : *Psal. 24. 7. 9. Lift up your heads, O yee gates, and be yee lift up yee everlasting doors,* that is, lift up your hearts, and set the doors of your hearts wide open. But why, what shall we get by it? *The King of glory shall enter.* So that when the King of Glory is to be received, how readily should men set their hearts wide open to receive him? Receive Christ, and yee receive the King of Glory, and the King of Glory enters. The Apostle pressing to hospitality, uses this argument, *Hebr. 13. 2.* that some thereby received Angells. Oh, how glad would a man be, to have such guests as *Abraham* and *Lot* had? how glad would a man be to receive Angels? I, but here is a greater matter. In receiving Christ, we receive not Angels, but wee receive the Son of God himself, not into our houses, but into our hearts. What be Angels to the
King

King of Glory, to the Son of God? If men did but consider, who it is that should be received, and what a guest they should receive, when they receive Christ, how easily would they be perswaded to receive him? Men know not Christ, know not his worth and excellencie, and therefore receive him not, *Joh. 1. 10, 11.* That which is in one verse, *Knew him not*, is in the other, *Receive him not*: To shew that men therefore receive not Christ, because they know him not, they know not how precious a Christ he is. Oh, how gladly and readily would men receive him, if once they knew who, and what he were? We find, *John 6. 19.* that the Disciples not knowing Christ, were afraid of him, though he came towards them, yet they were so farre from receiving him, that they would well have wisht him further off. Being afraid of him, they must needs be afraid to receive him. But when, *verse 20.* Christ makes himself known unto them, *It is I, be not afraid*; then *verse 21.* *They willingly received him into the ship.* When once they knew it

it was Christ whom they should receive, they then no longer feare, but willingly and gladly receive him. So when Christ is offered unto men they receive him not, because they know him not, and therefore indeed are many times afraid to receive him. They think if he be received, they may lose their credit and friends in the world; that this Christ will mar all the joy and pleasure of their lives, and that they should lead but melancholy mopish lives; and so not knowing Christ, are afraid of him. I, but it is the Lord Christ that is offered unto you, the Lord of life, and grace, the Lord of all comfort and consolation; it is a Saviour and Redeemer that is offered unto you; It is that Christ that dyed for you, that shed his blood for you, that did undergo the curse of God, and bare the infinite weight of his Fathers wrath to deliver you; It is a *Jesus Christ*, a saving Christ who is offered unto you. Since therefore it is Christ, and he such a Christ, this should make us receive him, and receive him as willingly into our hearts, as they
when

when they knew him, received him into the ship; It is the Lord Jesus Christ that is offered us, be yee then lift up yee everlasting doors, fly open yee gates of our hearts, that Jesus Christ the Lord may be received and entertained. How gladly did the *Galatians* receive *Paul* who was but a Minister, and an Apostle of Christ? *Gal. 4. 14. Yee received me as an Angel of God, even as Jesus Christ.* If they so received a Minister of Christ, how then should Christ Jesus himself be received?

CHAP. III.

The great benefit that comes by receiving Christ.

S*Econdly*, Consider the great benefit we shall receive by receiving Christ, we shall be sure to be on the receiving hand by receiving Christ. It is a great advantage wee receive to our selves by receiving Christ into our hearts. There is a great reward to be received in receiving a Prophet; nay, in receiving an

an ordinary righteous man, *Matth. 10. 41.* *He that receives a Prophet, in the name of a Prophet, shall receive a Prophets reward; hee that receives a righteous man in the name of a righteous man, shall receive a righteous mans reward.* In the 40. verse, our Saviour speaks of receiving himself, *Hee that receiveth you receiveth mee.* Now if such a reward to him that receives a Prophet, if such a reward to him that receives a righteous man, how much more shall that man, that soul be richly blessed and rewarded that receives Christ Jesus the Lord, the Prophet of the Church, and that great Righteous One? Let us a little then consider the Reward of receiving Christ, what it is, and what benefit will follow thereupon. There is a three-fold Reward or Benefit that followes upon it.

The first Benefit is the Adoption of sons and daughters. They that receive Christ shall thereupon receive this honour and happinesse, to be made sons of God. Seems it a small thing unto you to be the Kings son in Law? saith David to the servants of Saul. And if it be no small

small thing to be the Kings son in Law, then it is no small honour to be Gods sonnes and daughters, *1 Joh. 3. 1. Behold, what love the Father hath shewed unto us, that wee should be called the sonnes of God.* It was the greatest love that God could shew us, the greatest honour that God could doe us, to make us his sonnes. But now how come wee to receive this great honour? We receive this honour by receiving Christ. They that receive Christ, receive this honour to be the sonnes of God, *John 1. 12. To as many as received him he gave this priviledge to become the sonnes of God.* As many as received him. What ever they were for outward condition, rich or poore, bond or free, high or low, old or young, if they received him, they lost nothing by it; Christ thereupon gave them this honour, to be made the sonnes of God. The Apostle twice speakes of the great priviledge of Christians, *Rom. 8. 15. Wee have received the Spirit of Adoption. Gal. 4. 4, 5. That wee might receive the Adoption of sonnes.* I, but how come wee to receive the Adoption of sonnes?

God sent his Sonne that wee might receive the Adoption of sonnes. But is that all that is to be done that God should send his Sonne? No, for though God hath sent his Son, yet all are not made sons. Therefore as on Gods part, so something is to be done on our part also, God sent forth his Sonne that we might receive his Sonne, and so might receive the Adoption of sonnes: For to as many as received him, he gave them this privilege to be made the Sons of God. Luk. 19. 9. This day, is Zachæus become a sonne of Abraham. It is all one to be a sonne of Abraham in our Saviours sense, and a sonne of God. Now when became Zachæus a sonne of Abraham, and so a sonne of God? This day, namely, in which he had received Christ, not onely into his house, but into his heart. The very same day, and houre then that a man receives Christ into his heart, that very day and houre he receives the honour and happinesse of being a sonne of God. When we receive Christ, God receives us, and when he receives us, wee receive the great benefit of Adoption. 2 Cor. 6. 17, 18.

18. *I will receive you.* And what shall we receive by that? *And will be a Father unto you, and yee shall be my sonnes and daughters, saith the Lord God Almighty.* Now what a motive is this, if well considered, to make us receive Christ? It may be for thine outward estate thou art but the sonne of meane parents, of poore obscure parents, it may be in a servile and bond condition. Or what ever thou art for thine outward, yet for thy spirituall condition, thou art naturally no better then a childe of wrath, a childe of death, a cursed childe, a slave of the devill, a base drudge to thy lusts. And were it not now a faire advancement, a goodly and a glorious priviledge for such an one to be made a son of God? why then, doe but receive Christ, and he will presently honour thee with this priviledge, to be made a sonne of God, *Gal. 3. 7. Know yee therefore that they which are of faith, and so by faith doe receive Christ, the same are the Children of Abraham, yea, know yee, that they which receive Christ, the same are the children of God. Gal. 3. 26, 27. Yee are the chil-*

dren of God by faith. Why so ? Because yee have put on Christ. He that puts on Christ receives him, as he that puts on a garment receives it. So that by faith putting on, and receiving Christ, we are made the sonnes of God. Had wee but hearts to consider, and in some sort but to conceive, what it is to be a damned dog, a son of wrath, and what it is to be a sonne of God, how would our soules not almost but altogether be perswaded to receive Christ ? If the receiving of the Kings sonne would make us but the Kings favourites, how ambitious would we be, and at what cost to receive him, if but an opportunity offered ? But here now doe but receive Christ, and thou shalt be not onely one of Gods favourites, but one of Gods sonnes.

2. *The second benefit, is the Spirit of God. There is a promise, Act. 2. 38. yee shall receive the gift of the Holy Ghost. It is a blessed thing to receive the Holy Ghost. He is the Spirit of life, and light, the spirit of consolation, power, and prayer. So that the receiving of the Spirit of God is the receiving of all spirituall*

spirituall good, *Isa.* 32. 15. where the Spirit of God is powred forth, the wilderness becomes a fruitfull field. And there is thriving, and growing in Grace, *Isa.* 44. 3. It were needlesse to insist in all the benefits we have by receiving the Holy Ghost. Consider that *1 Cor.* 2. 10. 12. But now how come wee to receive the Holy Ghost? By Receiving Christ; The Receiving of Christ is the way to receive the Holy Ghost. *Gal.* 3. 14. *That wee might receive the promise of the Spirit through faith.* Through faith wee receive Christ, *Joh.* 1. 12. and through that receiving of Christ by faith, we also receive the Spirit. *Joh.* 7. 39. *This he spake of the Spirit which they that beleeve in him should receive.* When Christ once is in us, and dwells in us, we have received him, as he that dwells in an house is received thereinto. And *Rom.* 8. 9, 10, 11. The Apostle shewes that by Christs being in us, we have the Spirit in us. As we know, *when Christ gives us his Spirit, that he dwells in us,* *1 Joh.* 4. 13. so we know also that when he dwells in us, he gives us his Spirit.

Right Receiving

It is not every mans case to have Gods Spirit. As all men have not faith, so all men have not the Spirit of God. Every one receives him not, every one cannot receive him, *Joh. 14. 17. The Spirit of Truth, whom the world cannot receive;* And what is the reason why worldly men cannot receive him? Because they will not receive Christ. Christ must be first received, before his Spirit can be received, for the Spirit is Christs Spirit, and therefore must be received before his Spirit can. No sooner is Christ received, but he breaths upon that soule that receives him, and sayes unto it, as he did in that case to his Disciples, *Receive the Holy Ghost.* When *Simon Magus* saw, that by laying on of the Apostles hands, men received the Holy Ghost, he would presently have been drawing his purse, and would have given money to have had that gift, *Act. 8. 17, 18, 19.* Now if wee would have the blessing our selves to receive the Holy Ghost, wee shall not need to seek it by money, that will not doe it. It must be had not by *Giving*, but by *Receiving*.
 Receive

Receive Christ, and his Spirit is ours. Marke how the Apostle carries those words, *Rom. 13. 13, 14. Let us walk honestly, as in the day, not in rioting, drunkenness, &c. But put yee on the Lord Jesus Christ.* One would have thought he should have said, *But put on the Graces of sobriety, chastity, love, &c. and all the graces of the Spirit, but in stead of that he sayes, put yee on the Lord Jesus Christ, because the putting on of Christ, and receiving of him, is the putting on, and the receiving of the Spirit, and all the sanctifying graces thereof.* If then we prize the receiving of the Spirit of grace into our hearts, then with all forwardness receive we Christ.

The third benefit is Power and Ability to yeeld God obedience. In receiving Christ we do withall receive power and ability to give God obedience. He requires of us duties of obedience, duties of worship, as hearing, prayer, &c. He requires of us to work the works of God, and to walk in the wayes of God. Now take us in our selves, and wee can do nothing: till we have received Christ

we can do no duty of obedience, of service, we can neither walk, nor work. But when Christ is once received into the soul, then there is withall a power received into the soul, by which it is enabled to do the duties God requires of us: See how these are joyned together in this Text, *As yee have received Christ Jesus the Lord, so walk in him.* Wee are commanded to walk in him, but yet we must receive him. A man that will walk, must first receive a principle of life and motion. A dead man can neither walke nor worke; wee are made alive before wee do walk, and wee are made alive by receiving Christ, *1 Job. 5. 12. Hee that hath the Son hath life.* Hee that hath received Christ hath received life, by which he is enabled to actions of life, *Gal. 2. 20. The life which I now live in the flesh, I live by the faith of the Son of God,* as if hee had said; I have received Christ, and so having received him, have also received spirituall life by which I am quickened and enabled to all duties of obedience, *Gal. 5. 25. If wee live in the Spirit, let us also walk in the Spirit:*
And

And if we would walk in the Spirit, we must live in the Spirit: and so, if wee would walk in Christ, we must first live in Christ, and live by Christ. It is impossible for us to live, till wee have received Christ, who is our life. The Apostle here speaks of *walking in Christ*, 2 Cor. 6. 16. he speaks of *Christs walking in us*, I will dwell in them, and walk in them. It is a sure thing, that hee must walk in us, before wee can walk in him.

And hee cannot walk in us, till wee receive him: Job. 15. *without me*, or separated from me, *ye can do nothing*. Now till wee receive him wee are separated from him. But now let us once receive him, and wee receive power to do what he requires. When *Adam* lay a lump of clay on the earth, though his body had the shape, parts, and proportion of a man, yet could hee do no action belonging to a man till he received life. But so soon as he received life, he could walk, speak, discourse, do any thing that belonged to a man. So though a man in his naturall condition may do morall duties of obedience, and perform outward

ward services, yet all this while this is but the livelesse shape of a Christian. But when once he receives Christ, who is our life, *Col. 3.* then Christian life is infused, and received, and then hee can do such things as a Christian doth them, with that power and spirit that is required in a Christian. It is little comfort we can have in any thing we do, or have, till wee have received Christ, and do what wee do by his power. Then a man hath comfort in the fruits of his obedience, when it is fruit unto God. Then our fruit is brought forth to God when we bring it forth by vertue of our marriage to Christ. *Rom. 7. 4. That yee should be married to Christ, that we should bring forth fruit unto God.* A woman may have children that is not married, but shee can have little credit and comfort in such fruit of her wombe; It is but bastardly fruit, upon which shee cannot look without blushing cheekes: but then hath shee comfort in her children, when they are legitimate, and shee hath them by her husband in marriage. Turkes and Heathens may doe some morall

morall duties of Justice, mercy, &c. but it is all but spurious fruit, base-born issue, in which they can have no comfort, because all these are children out of lawfull wedlock, they are not married in Christ, and bring not forth by a principle of life from him. What a motive should this be to make us receive Christ? Wee are in a miserable condition, till we do receive him. God commands to repent, and we know that without repentance there is no way but damnation; *Except yee repent, yee shall all perish.* God commands to mortifie the deeds of the flesh, and wee know that without mortification there is no way but death, *Rom. 8. 13.* Now untill wee receive Christ, wee can as well remove mountaines, as repent for one sinne, as mortifie one lust. But when Christ is once received, then is power received to mortifie lusts, then there is power received to repent, *Act. 5. 13.* *Him hath God exalted to be a Prince, and a Saviour, for to give repentance to Israel.* As therefore we desire to receive power and ability to give God obedience, and to per-

performe the duties of his service he requires, so be ready and forward to receive Christ.

CHAP. IIII.

The great danger of not Receiving Christ.

3. **T**Hirdly, Consider the great Danger of not Receiving Christ. It is a wonderfull dangerous thing not to receive Christ when God offers him, and when he seekes to us, and invites us to receive him. It is a great sinne not to receive Christ, *Job. 5. 43. See receive me not. John* complaines, 3 *John 9. 10. that Diotrephes received him not, and that he received not the brethren.* This is complained of as a great sin. And if a great sinne in *Diotrephes* not to receive *John*, and not to receive the brethren, how much more is it a great sinne not to receive Christ? specially when he offers himself to be received of us? It is complained of as the hainous and horrible sinne of the Jewes, *Job. 1. 11. That he came to his owne, and his owne received him not.*

not. It was the foule sin of the world, that when Christ as God was in the world, and the world was made by him, that the world knew him not, *Job. 1. 10.* but it is made the greater sinne of the *Jewes*, that when he was manifested in the flesh, and he came to them in person, and offered himselfe to them, yet they received him not. And our sinne now under the more cleere light of the Gospel, will be greater then theirs if we receive him not. And as the sinne is great, so must the danger and punishment of it needs be great, if we receive him not. They to whom Christ is offered, if they receive him not, it may be said of them in this case, as our Saviour speaks of the Pharisees in that, *Luk. 20. 47. They shall receive the greater Damnation.* There is a greater Damnation for some men then for other some. There is Damnation for such as know not God, and never heard of Christ, but for those that have heard of Christ, and have had him offered unto them, and have refused, and not received that offered Christ, there is a greater Damnation.

tion. If men receive not so great salvation, Heb. 2. 3. as is offered by receiving Christ, how shall they but receive the greater Damnation? Consider that, Mat. 10. 14, 15. *Whosoever shall not receive you, and heare your words, shake off the dust of your feete; It shall be easier for Sodom and Gomorrah in the day of Judgement then for that Citie.* Why so? See the reason, ver. 40. *He that receives you, receives me,* and so also, he that refuses you refuses me. So then, he that refused to receive the Apostles, their sinne was that they refused to receive Christ. And what should become of those that refused to receive him? Gods vengeance shall lie heavier upon such mens heads at the day of Judgement, then upon the head of a cursed damned Sodomite. That sin shall presse and sinke a mans soule deeper into hell then *Sodoms* sin. How heaue and dreadfull will *Sodoms* Hell be in Hell, whose sinne made a visible Hell on earth? and such an Hell on earth, the monuments whereof remaine extant, and exemplary to this day, to be a terrour to all ungodly ones. And yet

as heavy as *Sodoms* punishment shall be, it shall be easier then thine, that receivest not Christ when offered unto thee. Indeed when Christ would have come into a village of *Samaria*, Luk. 9. 53. they would not receive him, *and they did not receive him*, sayes the Text. The Disciples would have had fire from heaven to have consumed them. And if they thought they were worthy of fire from heaven, that would not receive him but to lodge in their Towne, and in some of their houses ; How much more shall they be judged worthy of fire in hell, that doe not, and will not receive him into their hearts, when his Ministers offer him to men, and labour to make ready for him ? And though then Christ would not have fire come downe upon those *Samaritans*, yet when the time of judgement comes, he will bring fiery vengeance upon all those that have not received him into their hearts, 2 *Thes.* 1. 7, 8. *when the Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord*

Lord Jesus Christ. Not to obey the Gospel, is not to obey the commandements of the Gospel, as not to obey the Law, is not to obey the commandements of the Law. Now the maine commandement of the Gospel is, *Receive the Lord Jesus Christ.* This commandement not obeyed, will bring fiery vengeance on his head that obeyes it not. Oh that men would but thinke seriously of this danger. The stoutest, sturdiest, and most rebellious spirit that ever was, when he shall see Christ come in Glory, shall then with howling and wringing of hands cry out upon himself, Ah cursed wretch that I am, oh that I had had the grace to have received this Lord Christ, when he was offered to me! Ah beast and foole, that I received him not when I was so often pressed to it, now shall I receive vengeance, and wrath for ever, because I received not the Lord Christ! Nay thinke upon one thing also before that day come. There will be a day of Death before the day of Judgment: Thou must dye, and thou knowest not how soone, and when thou comest

meſt to dye, like enough thou wilt take up *Stephens* prayer, *Acts* 7. 59. *Lord Jeſus receive my ſpirit.* Then full faine wilt thou be to have *Chriſt Jeſus* receive thy ſoule. Now wouldeſt thou in good earneſt have *Chriſt Jeſus* receive thy ſoule when thou dyeſt? why then, be as willing to receive *Chriſt Jeſus* into thy ſoule whileſt thou liveſt. He will receive no ſoule that hath not firſt received him. In vaine ſhalt thou cry at thy laſt gaspe; *Lord Jeſus receive my ſoule,* if thy ſoule have not before received him. He will returne thee a cold and a comfortleſſe answer, Oh now yee can call to mee to receive your ſoule, I called all the dayes of your life to receive me, for theſe thirty, forty, fifty yeares together, and you would never bee brought to receive me. As you have dealt by me, ſo will I now deale by you. I will now be quit with you, I called upon you to receive me, and yee would not, now cry you on, and howle on to me, to receive you, I will as little regard your calles, as you regarded mine: your owne meaſure be mete unto you. Let

D

this

this meditation sinke deeply downe into our hearts, and as willingly as wee would have Christ receive our soules at death, and as willingly as wee would be received into everlasting habitations at the last day, so willingly, so gladly receive the Lord Jesus Christ now he is offered to you in the Gospel.

Quest.

It being a matter of so great consequence and necessitie to receive Christ, how may wee come, and what must be done to receive him?

Answ.

They that will receive Christ, there must be two things done by them.

1. *All hindrances must be removed.*

2. *Some positive duties must be done.*

CHAP. V.

Hindrances to be removed by such as will receive Christ.

First, All such things must be removed that hinder the soule from Receiving Christ. There is no man that receives not Christ, but there is something that holds him off. We reade of

a man in the Gospel that had a *withered arme*. Now if a man would have offered him money upon condition that hee would have received it with his hand, he could not have received it, because his arme was withered. So God offers Christ to be received, and men receive him not, because their armes are withered. A Palsey shaking hand may receive an almes, but a withered hand cannot. Now there is one thing or other that withers the hand of the soule, that it cannot stretch out it selfe to receive Christ. Men must therefore first consider, what that is which withers their hand & arme, and must get that first removed, before they can receive Christ. When Antichrist was to come into the world, he could not be received *untill that which hindred were taken out of the way*, 2 Thef. 2. 7. when Christ would and should be received, there is still some one thing or other, that lets and hinders it. And he cannot be received, till that which hinders be taken out of the way. Let us see what those hindrances are, that must be first taken out

of the way. They are these.

I.

First, An over-good conceit of a mans own condition and estate, wherein he is for the present. Such a conceit disconceits a man of the necessitie of Christ, and makes him regardlesse of him when offered. Offer to a man a thing that he needs not, and he will not be at the paines to reach forth his hand to receive it. What cares he to receive a thing he needs not? Offer an almes to a rich man, and he scornes it, what he take an almes, that hath money of his owne in his purse? he thinks it an abuse, a disgrace, and a disparagement to him for one of his ranke and repute, to have an almes offered him. But offer it to a poore man, to a needy person, his heart is gladded at the offer, and hee thankfully receives it. A man that thinks highly well of his estate already, he thinks meanly of Christ. *The whole need not the Physitian*, need no Physicke, and therefore care neither for Physicke, nor Physitian. Men that are strongly posselt with the conceit of the present goodnesse of their estates,
and

and conditions, Christ is vile in their eyes. A man therefore that would ever receive Christ, must first emptie his heart of all such conceits, and be under the sence and under the pinch too of selfe-emptinesse. A man that would receive Christ, must come with an empty hand. The full stomack despises the honey-combs of the Gospel, and the full hand will never receive Christ offered. Stout-hearted persons are farre from righteousnesse, *Isa. 46. 12. Hearken unto mee yee stout-hearted, that are far from righteousnesse, I bring neere my righteousnesse.* God brings Christ, and his righteousnesse neere to men, he offers it them in the ministry of the Gospel, and yet though it be brought neere, they are farre from it, because they doe not receive it. And why doe they not receive it, when it is brought so neere unto them? Because they *are stout-hearted.* They have a conceit, that their estate is good already, and they build and rest upon a righteousnesse of their own in their moralities and performances; and this conceit makes them so stout-

hearted, that they will not submit themselves to the righteousness of God, Rom. 10. 3. *Wee are Lords, wee will not come unto thee*, Jer. 2. 31. Beggers will come and receive Gods offers, and his almes, but whilest men conceit themselves to be Lords, to have Lords estates, they will neither come, nor receive Gods offers. If therefore wee would receive Christ, wee must away with all these swelling conceits, wee must away with our *Lordships*, with our *stoutnesse*, and *fulnesse*, and labour to see our cursed and damnable condition by nature, the emptinesse and vanitie of all wee have, and doe, we must be in a *perishing* condition, Luk. 15. 17. in a *lost* condition, Luk. 19. 10. He that will be Christs disciple, and receive him for his Lord, must deny himselfe. The Apostle, Phil. 3. counts all things dung, that he may winne and receive Christ. And Christ before he offers *Laodicea* Gold, Rayment, and eye-salve, he first convinces her of her poverty, beggery, nakednesse, and labours, to empty her of her selfe-love, and selfe-conceitednesse that shee was

was rich, and needed nothing. Thereby giving to understand, that it is a most dangerous hindrance that keepes men from receiving Christ, to have an over-good conceit of a mans owne naturall estate, of what he hath, and doth. As ever therefore thou wilt receive Christ, away with it. *Such as goe downe to the dust*, and in the fence of their wretchednesse are laid in the dust; *That cannot keepe alive their owne soules*, and see no way but death, they they are, that will bow to Christ, and receive him with all their soules, *Psal. 22. 29.*

C H A P. VI.

The love of our lusts, a hindrance from receiving Christ.

ANother maine hindrance to the receiving of *Christ*, is a love of our lusts, an inordinate love of our profits, pleasures, credits, &c. Our lusts loved at all, our profits and pleasures overloved, doe altogether hinder a man from receiving of *Christ*. A mans lusts

must be cast out, if *Christ* be received in. Now mens lusts are deare to them, men are strongly bewicht with them, and they will never endure to receive *Christ* upon such termes, as to turne their lusts going. When *Christ* is once received for the husband, there must be a bill of Divorce given to all these, and they must be packt out. That's death to a carnall heart to doe so, he can as easily die as doe it, and therefore will rather refuse to receive *Christ*, then he will receive him upon such harsh termes. When it was propounded to the Roman Emperour to receive *Christ* for a God, the Senate refused to doe it, because they understood if he were received as a God, he onely must be received, and no other with him, all other gods must downe, if they received him: upon the very same ground it is that men doe not receive *Christ* into their hearts; because they see that if *Christ* be received, their lusts must out of doores, and *Christ* alone must have their hearts. *Christ* will not be received by us whilest the roomes of our hearts are taken

taken up by base and sinfull lusts: As
 when he was borne, he was faine to be
 in the stable, *because no roome for him in
 the Inne*, Luk. 2. 7. So if we make, and
 will have our hearts common Innes,
 and receptacles for lusts to harbour
 and lodge them, *How long shall thy vaine
 thoughts lodge within thee* ? Jer. 4. 14.
 Christ cannot, will not be received,
 because there is no *Roome* for him.
 What was the reason *Diatrepbes* would
 not receive *John*, but *because he loved to
 have the preheminance* ? 3 John 9. Lusts
 love to have the preheminance in the
 heart, and therefore keepe out Christ
 from being received, because if he be
 received, they must lose their prehe-
 minence, and they had as lieve lose
 their lives as that. So it is also in the
 inordinate love of the world, and our
 profits. It was a faire offer which was
 made to them, *Luk. 14. Come ; for all
 things are ready*: Receive Christ tendered
 to you in the Gospel, and yee shall re-
 ceive with him all things your soules
 can desire. And yet they received not
 Christ in that offer, and all because
 their

their oxen, and their farmes inordinately loved, drew their hearts another way. It is so in the case of credit and respect in the world, inordinately respected. Christ is offered to many a man in the world, but he stickes at receiving him. What is the matter? Oh, sayes he, If I receive him, I shall receive but little credit by it in the world, nay, I shall lose credit and respect amongst my friends. If I might receive Christ, and credit both, I could then receive him; but because if Christ be received my credit will be gone, therefore I will none, I will not meddle. Our Saviour charging those with this sinne of not receiving him, *Joh. 5. 43. I am come in my Fathers name, and yee receive mee not,* doth there shew this very thing to be the reason of their not receiving him, *ver. 44. How can yee beleewe which receive honour one of another?* As if he had said, I complaine that yee receive mee not; and indeed it is no wonder yee receive me not, when yee receive honour one of another, that is, you desire to have credit, respect, esteeme, and good opinion

nion one of another. You see if any one receive me, all his fellows will hate him, scorne, sleight, and dis-esteem him, and you stand so much upon your honour and credit, one amongst another, that it is impossible for you thus inordinately affected to your credit, ever to receive me. So that if ever wee would receive Christ, we must casheire all our lusts, send them packing. Vvee must renounce all our carnall lusts, worldly lusts, and see more gaine to be received in receiving Christ, then in all the Oxen and Farmes in the world. Be willing to sacrifice thy credit and esteeme in the world, and be content to be the reproach of the world, so thou mayest but receive, and enjoy him.

CHAP. VII.

False and groundlesse feares, a hindrance to the receiving of Christ.

THere be many that goe further then in the former cases, that doe haply seriously desire to receive Christ, and yet

yet dare not, but are afraid to doe it. Not afraid, because of parting with their lusts, with their profits, credit, ease, &c. but afraid in regard of their owne unworthinesse. They feare that it will be over-boldly, and saucily done, for such as they are to offer to receive Christ, in that guilty and unworthy condition in which they stand. They have been foule and filthy sinners; what have they to doe to receive Christ, or to meddle with him? Surely Christ will never be received by such hainous sinners as they are. These false feares keepe many a soule from that forwardnesse in receiving Christ that should be. But these be feares for which no ground at all; for *first*; God offers him to such sinners, and calls upon such sinners to receive him. He was offered to, and received by those very men that crucified him, *Act. 2.* It is not humilitie to stand straining courtesie, when God offers Christ. Nay, God offering Christ to such sinners, it is disobedience, and not humilitie, not to receive him. It is no presumption, no boldnesse, no sauciness

nesse to do that which God commands us to doe. It is a faithlesse feare, and a false humility to hang backe when God wills us to receive him. *Secondly*, Christ received sinners, *Luk. 15. 2.* And therefore hainous sinners may receive *Christ*. *Zachens* a Publican, and such a sinner, as the people murmure at Christ for his sake, *Luk. 19. 7.* and yet Christ offered himselfe to be received, and was received by him. *Thirdly*, If thou be so unworthy, and so great a sinner, the more need thou hast to receive him. The greater thine unworthinesse, the greater need of Christ to take off thine unworthinesse. *Fourthly*, If none should receive Christ till they were worthy, who should ever have him? *Fifthly*, who ever was refused for his unworthinesse that had a desire to receive him? Therefore what ever thy sinnes, and unworthinesse be, I say unto thee as the Angel said to *Joseph* whilest he was in that demur what to doe, *Mat. 1. 20.* *Feare not*, sayes he, *to take Mary thy wife; to receive her for thy wife.* So I say, what ever thy sinnes have been, what ever thine

OWNE

owne unworthinesse be, feare not to receive Christ Jesus thine husband. It is an undervaluing of Christ; when wee feare in this case to receive him; as if his worthinesse were not such as could swallow up all our unworthinesse. It is strange to see Satans fetches. It is his plot with most men to keep them from receiving Christ by a conceit of their worthinesse, and when he sees that men once come to see their unworthinesse, and their need of Christ, and a desire to receive him, then he staves them off with their unworthinesse, and would have them so over-mannerly, as not to receive him, because of their unworthinesse. Shall a poore, meane conditioned woman refuse the offer of a rich husband, because shee is poore and beggerly, or hath shee not the more reason to accept it for her poverty? In such a case it were a fond thing to be over-humble, as to stand in her owne light, and hinder her selfe for ever. When *David* made the tender of marriage to *Abigail*, shee in her humility of spirit confesses her selfe not worthy of such

a match, *Let thine handmaid be a servant to wash the feet of the servants of my Lord,* 1 Sam. 25. 41. But yet for all that, shee refuses not the offer, but *shee arose, and made hast, and followed after the messengers of David, and became his wife,* verse 42. So when Christ offers himselfe to be received as our Husband, let us not stand so much in our owne light, as to refuse to receive him, because of our unworthinesse of such a favour. Confesse wee our unworthinesse of it, but yet *rise up, and make hast, and follow after the messengers of Christ, and become his wife.* Why should wee stumble at that, at which Christ stumbled not? If any should stumble at unworthinesse, it should be Christ himselfe. And when he notwithstanding our unworthinesse offers himselfe; why should not wee receive his offer? If our unworthinesse be no barre to his offer, why should it be to our receiving? If *David* thinke not unworthily of *Abigail*, but is content and desirous to make her his wife, why then should *Abigail* under a pretence of unworthinesse, refuse

safe to receive David for her husband?

CHAP. VIII.

The Positive Duty which must be performed of all that will receive Christ.

2:

THe second thing is the Positive Duty to be done for the receiving of Christ. And the duty to be done is, *To beleeve*. To beleeve, is to receive Christ, and when wee doe beleeve, wee doe receive him, *Joh. 1. 12. To as many as received him, that is, to as many as beleeved in his name. So Joh. 5. 43, 44. Yee receive me not, how can yee beleeve?* Therefore they received him not, because they beleeved not. Then Christ is received when he dwells in our hearts, and he dwells in our hearts by faith, *Eph. 3. 17. For the better understanding of this point, wee must know, that the receiving of Christ by faith, stands in setting faith on work in the severall acts thereof. Now, faith is to be considered as the eye of the soule, and as the hand of the soule, and in receiving of Christ,*
it

it must be set on worke as both. There be false faiths in the world. Some faith is *all eye*, and *no hand*, it sees and knowes not, it applies, and apprehends nothing. Some faith is *all hand*, will be catching, and snatching at Christ, it is *no eye*. The first is a *lame faith*, the second is a *blind faith*. 2 Sam. 5. 8. *The blind, and the lame were hated of Davids soule*, so is the Idoll faith, the lame and blinde faith of the world hated of Gods soule; and as it is there said; *The blinde, and the lame shall not come into the house*, so neither shall they come into heaven, because neither a lame nor a blinde faith doe receive Christ.

First, then the faith that will receive Christ, must be set on worke as *the eye* of the soule. A man that will receive Christ, must first see Christ, see his worth, excellency, beauty, and all-sufficiency. He must so see him, that he may see him worth the receiving, worth the having. A man will never care to receive that, or once put out his hand to take that, in which he sees no worth. But when a man sees a thing offered

E

wherein

I.

wherein he sees worth, the worth of it will make him reach out to receive it. *Zachews* did receive Christ into his house, and into his heart, but the first step to it was *a desire to see him*, and he first gat up into the Sycamore tree to see him. The word, and the ministry of the Gospel is the Sycamore tree, by studious reading, and hearing the word, must men get up into the Sycamore, from whence they may see Christ. It is in this case as in *Eves* temptation. The Divell offers her the forbidden fruit, and shee receives it; shee should not have received it, but see what moved her to receive it. *Gen. 3. 6. And when shee saw that the tree was good for foode, that it was a desire to the eyes, and a tree to be desired to make one wise, shee tooke of the fruit,* shee received it: shee lookt through false glasses, and was gulled with false apprehensions, but yet thus much wee may see by it; that when wee see, and judge a thing offered to be of worth, precious, and desireable, that that is the next way to make it receiveable. And thus is it in receiving Christ.

As

As the Apple-tree among the trees of the wood, so is my beloved amongst the sonnes; I sate downe under his shadow with great delight; and his fruit was sweet unto my tast, Cant. 2. 3. If ever wee would receive the fruit of this tree, wee must labour by the eye of faith to see the excellency of this tree, and the fruit of it. Wee must first see that Christ as farre excells all other things, as the Apple-tree doth excell all the ordinary and common trees of the wood, that there is delight under his shadow, that there is sweetnesse in his fruit, that it is a tree good for foode, that it is a desire to the eyes, that it is a tree to be desired to make one wise indeed, 1 Cor. 1. 30. He of God is made unto us wisdom. And the excellencies of this tree once seene, would holily tempt us to receive the offered fruits thereof. We see Job. 1. 11, 12. that the Disciples, and the faithfull received Christ; when others received him not, *His owne received him not*, yet wee his Disciples received him. But how came they to receive him? They did it by faith, *vers. 12.* But marke

what was the first act of faith in receiving him; That wee see *vers. 14.* *And we beheld his glory, the glory as of the onely begotten of the Father.* Our faith pierced through the vaile, and covert of the flesh. *we saw him,* and prized him as the onely begotten Sonne of God, and so by the eye of faith seeing the glory and excellency of Christ, wee received him. Looke how *Paul* speakes in the case of Receiving *Epaphroditus*, *Phil. 2. 29.* *Receive him therefore in the Lord, with all gladnesse, and hold such in reputation.* *Paul* would have him be received, and received gladly, and therefore that they might the readilier doe that, willes them to have him in Reputation. Hee knew well enough, that if they did not prize him, if they had esteemed him a fellow of little worth, that had nothing in him, that they would never receive him, at least with no gladnesse. But if they did but consider that he was a man of worth, that he was a precious man, and so had him in reputation according to his desert, that they would receive him with all gladnesse. So is it in the receiving

receiving of Christ. Hold him once in reputation, and wee shall receive him with all gladnesse. Labour by the eye of faith to see his precious excellencies, and wee cannot but hold him in Reputation.

Faith first shewes to the soule the precious excellencies, and glories of Christ, it represents him exceeding precious to the soule, as the eye it lets in the excellency of Christ into the understanding upon which the affections are raised, and stirred up to the receiving of him. Wee shall see it made good in two Texts. One is that, *Mat. 13. 45, 46. The Kingdome of heaven is like unto a Merchant man seeking goodly pearles, who when he hath found one pearle of great price, he went and sold all that he had, and bought it.* He sells all you see to receive that pearle, what moves him to it? Hee found one pearle of great price. Here is then the first thing that sets all the rest on worke, he saw it was a pearle of price, of great price, of great worth, he saw it was worth the receiving, worth the having. He that ever

will receive this blessed pearle, that is offered in the Gospel, must first have the eye of faith to see the price, value, and worth of it. Another place is that, *Cant. 6. 1. whither is thy beloved gone? whither is thy beloved turned aside, that wee may seeke him with thee?* as if they had said, wee have a great desire to receive Christ. But how was this desire raised? That wee may see, *Chap. 5. vers. 9, 10.* and so to the end. The Church had spoken of her beloved, of her Christ, *ver. 8.* Thereupon others aske her what this beloved is, and this Christ is, with whom shee makes so much adoe. Shee therefore describes and sets him forth in all his excellencies, beauties, and glories; and tells them, *ver. 16. That he is altogether lovely, altogether desires, or wholly desirable things.* Now when upon this description and relation of hers, they see the invaluable worth, and excellency of Christ, when they see him to be wholly desires, then are their desires wholly to receive him; Then they cry out, *whither is thy beloved gone, that wee may seeke him with thee?* So that the
eye

eye of faith is the first in-let of Christ into the soule, and this act of faith in seeing Christs excellencies, is the first in receiving Christ. And therefore when the Apostle gives us the sum of the Gospel, Christ crucified for sinnes, marke how he speakes, *1 Tim. 1. 15. This is a faithfull saying*, and sayes not, which ought to bee received of all. That's true, this Christ and this Doctrine concerning him, is to be received: But he addes withall, a secret argument to perswade men to receive it. *It is worthy to be received of all.* Thereby shewing that before men will receive the Gospel, and receive Christ, they must see Christ to be worthy of all acceptation, and that when they see Christ worthy of all acceptation, then they will set upon the receiving of him. This is then the first thing in receiving Christ, an high prizing of him, and his excellencies, which makes way to the actual! receiving of him; For the understanding being thoroughly and truly convinced of his excellencies, the affections necessarily follow, and stirre up

proportionable endeavours for the receiving of him. And what is the cause that men doe not receive Christ, but the ignorance of his worth? *Joh. 4. 10. If thou knewest the gift of God, and who it is that sayes to thee, Give mee to drinke, thou wouldest have asked of him. Rom. 10. 3. For they being ignorant of Gods righteousness, have not submitted themselves unto the righteousness of God. Mens ignorance of Christ, breeds in them a low prizing, and a base undervaluing of him, and therefore every vile thing is preferred before him. It was a vile sin which is complained of, Amos 2. 6. That they sold the righteous for silver, and the poore for a paire of shooes. A vile sinne that Joel complains of, Joel 3. 3. They have cast lots upon my people, and have given a boy for an harlot, and sold a girle for wine, that they might drinke. It was a vile sinne in Judas, that he sold, and prized Christ at thirty pieces: A goodly price that I was prized at of them. Zech. 11. 13. It was the price at which slaves were prized. Exod. 21. 32. Now if so base a thing in the Israelites, to prize the righteous and*

and the poore so basely, as to sell them for old shooes, to sell a boy for an harlot, if in *Judas* to prize Christ but at thirty pieces, what is it then to prize Christ under old shooes, to sell him for an harlot, for wine, for uncleane and drunken lusts ? And yet thus is Christ prized by men, men will sell him for old shooes, for an harlot, for a pot, for a penny. So basely is the precious Lord of Glory viliprized by sinfull men. And because men so wofully undervalue him, and esteeme so basely of him, therefore it is they receive him not; for who would trouble himselfe to be at that paines that is required in the receiving of Christ, that doth not prize him above thirty pieces, above an harlot, above wine, above old shooes ? Now, as this base under-prizing of Christ makes men neglect the receiving of him, so certainly when men once have the eye of faith to see the due worth, and the true excellencies of Christ, then will they bestirre themselves for the receiving of him. See *Mat. 14. 35, 36. And when the men of the*

the place had knowledge of him, they sent out into all the Countrey round about, and brought unto him all that were diseased, and besought him that they might onely touch the hem of his garment. So, had men now but the knowledge of Christ, and knew how rich, how precious a Christ he were, they would flocke thicke and threefold after him, and be earnest sutors that they might receive him. It is Christs preciounesse well viewed by faith that fetches men in unto him. 1 Pet. 2. 4.

As therefore wee would frame our soules to the receiving of Christ, so study Christ, study his excellencies, view his beauties. It is a noble study to study Christ: The Angels in Heaven are students in this Divinity, they desire to looke into, to pry into these things. 1 Pet. 1. 12. It is the same word that is used of Johns looking into Christs grave, Joh. 20. 5. *And he stooped downe and looked in,* because he would thoroughly see how things were, hee stooped downe to looke wishly and narrowly; with such earnestnesse, with such desire looke the blessed Angels into the mysteries

series of the Gospel, they stoop down,
and look into them. They do not one-
ly study, but wondrous hard doe they
study the unsearchable riches of Christ;
If the Angels have benefit by Christ,
yet what is their benefit to ours? Christ
came for us, was Incarnate, and cruci-
fied for us, how much more concernes
it us to looke into these things then
the Angels? The looking into the Arke
cost them full deare, 1 *Sam.* 6. 19. It is
our undoing that now wee doe not look
into the Arke. It was death for the *Ko-
bathites* that were Levites to look into
the Sanctuary, and see the holy things.
Numb. 4. 4. 20. But now it is other-
wise, God now under the Gospel hath
unveyled all the holy things, and the
very Arke which was in the holy of ho-
lies, is to be seene, *Apoc.* 11. 19. It is
our sin, and it is our death not to pry
now into the Arke. 2 *Cor.* 4. 3. *If our
Gospel be hid, it is hid to them that perish.*
Pry therefore into the Arke, and there
see the treasures of all grace, and good
laid up, so fixe thine eye upon these
treasures, as thou mayest be stirred up
to

to an holy covetousnesse, and greedinesse of receiving them.

2. Secondly, The faith that will receive Christ, must worke as *an hand* : And it must doe a double worke of the hand.

1. *First*, Faith must *stretch* out it selfe and *reach* out it selfe to receive Christ. If a man would receive Christ, he must doe in this case, as Christ spake to him *Mark. 3. 5. Stretch forth thine hand.* This stretching forth of the hand, is upon the sight of Christs excellencies, to stirre up in our hearts, strong, vehement, restlesse, and affectionate desires after him. *Cant. 8. 2. Oh that thou wert as my brother, that sucked the breasts of my mother !* Oh that I had this precious Lord Christ ! oh that he were mine, that I were possessed of him ! This is the *Lifting up of the doores and gates*, *Psal. 24. 7.* When the soule is lifted, and raised up after Christ in strong desires to enjoy him ; these desires are the reaching, and stretching forth of the hand to receive him. And such a reaching out of the hand of the soule, shall not misse of receiving Christ. *Mat. 5.*

Blessed

Blessed are they that hunger and thirst after Righteousnesse, for they shall be filled. Therefore they shall receive, or else how be filled? It is as if he had said; Blessed are they that stretch out their hands, for they shall receive. *Apoc. 22.*

17. *Let him that is athirst come, and whosoever will let him take the water of life freely.* Thirst will make a man reach and stretch forth the hand for water, and reaching helps to receiving. The Law of God was, *Deut. 24. 15.* that a poore man should receive his pay at his day: and see what is one reason for it. *Because he lifts up his soule unto it;* that is, he sets his heart upon it, with a strong desire to receive it, and therefore God would not have him disappointed. Now surely God will not deale worse with a poore soule, then he would have them deale with a poore man. If a poore man that hath lifted up his soule in desires after his hyre, must not be disappointed, but must receive his hyre, then surely when GOD sees a poore soule lift up it selfe, and reaching out it selfe in its desires after Christ, he will
not

not have it disappointed of receiving Christ. What comparison between wages desired, and Christ desired? The LORD that will not in his goodnesse have the desires of poore men, will much lesse suffer the desires of poore soules after Christ be deceived.

2. Secondly, Faith as the hand, must *lay hold* upon, take, claspe about, and fasten upon Christ offered. Wee see *Luk. 2. 26.* that *Simeon* had it revealed unto him that he should see the Lords Christ. And when Christ was brought into the Temple by his parents, he doth view him, and looks upon him; but yet that would not satisfie him, to see him; but *vers. 28.* Then he took him up in his armes. Faith doth as *Simeon* did; It not onely viewes, and sees Christ, and his worth, but seeing him it reaches out after him, and takes him up in his Armes, claspes about him, and holds him fast for her owne. And hence is the phrase of receiving Christ, *Joh. 1. 12.* And *Receiving the promises, 1 Tim. 1. 15.* And the phrase of embracing the promises, *Heb. 11. 13.* And laying hold on eternall life, *1 Tim. 6.*

1 Tim. 6. 12. And this act of faith in receiving Christ, is that, Cant. 8. 2. *I would lead thee, and bring thee into thy mothers house.* When God offers Christ in the Gospel a Lord, and a Saviour, and wee take Christ for our Lord, and Saviour, then doe wee receive him. Behold, sayes God, I offer you Christ to be your Lord and Saviour; Now then comes faith and hath a double act.

An Act of the understanding, by which as the eye of the soule it sees as the necessity, so the worth, and price of Christ. Here, sayes faith, I see a very precious Christ, I see wonderfull worth, and excellency in him, I see he is well worth the looking after, well worth the having, and receiving.

An Act of the will. And that is two-fold; *first*, as the hand of the soule to reach and stretch out it selfe after Christ in vehement and strong desires after him. Here faith sayes, oh that I had this precious Christ, oh that this precious Christ were mine! oh that upon any termes my Soule might enjoy him!

Secondly,

1.

2.

Secondly, as the hand of the soule to lay hold upon, to apply, and take Christ offered. Here faith sayes, This precious Christ I doe willingly and gladly receive, I lay hold upon him as my Lord, and Saviour. Behold Lord, as thou offerest him unto me, so doe I receive, and take him, *My Lord, and my God*; Welcome Lord Christ, I claspe about thee with both mine armes. And thus by these two Acts of faith is Christ received into the heart.

CHAP. IX.

How to know, whether wee have received Christ already.

IF Christ must be received, then try wee, and examine wee our selves whether wee have received him or no. It concernes every man to examine himselfe whether he be a true Christian or not. No man is a true Christian till Christ be received, therefore as it concernes us to try whether wee be true Christians or not, so it concernes us to try

try whether wee have received Christ or not.

How may it be knowne whether Christ be received or not ?

It may be knowne by divers things. Try it by these.

First, By this in the Text. *As ye have received Christ Jesus the Lord*. Mark then what they do that truly receive Christ. They that truly receive Christ, receive him not onely a *Christ Jesus*, but they receive him also a *Lord Jesus*, a *Christ the Lord*. They receive him not onely a *Saving*, but a *Ruling Christ*. They that receive Christ indeed, receive him as God offers him in the Word, now he offers him an whole Christ to *save* and *rule* both, 2 Cor. 4. 5. *Wee preach Christ Jesus the Lord*, we preach, and offer him to you a *Christ Jesus*, a *Saving Christ*, a *Christ to save*, and wee preach, and offer him to you *Christ the Lord*, a *Ruling Christ*, a *Christ to Rule*. Christ is called the *Lords Christ*. Luk. 2. 26. *Till he had seene the Lords Christ*. Our Saviour tells us, Mat. 24. 24. *That there shall arise false Christs*. And the

F

world

Quest.

Ans^r.

I.

world is full of false Christs, Idoll Christs, Christs bred in the braines of ignorant heads. Now a mans care should be to receive a true Christ, the Lords Christ. But how should one know the Lords Christ from the false and Idoll Christs of the world? What a kinde of Christ is the Lords Christ? See *Zech. 6. 13. A Priest upon his throne.* That is expounded by two places. *Acts 2. 36. God hath made Jesus both Lord, and Christ. Acts 5. 31. He hath exalted him to be a Prince and a Saviour, to give repentance and forgiveness of sinnes. A Saviour to give forgiveness, and a Prince to give repentance; A Saviour to give pardon of, and a Prince to give Power against sinne.* So then, *the Lords Christ* which he offers is *the Lord Christ*, not onely a *Saving*, but a *Ruling*, not onely a *pardoning*, but a *reforming* Christ, not onely a Christ with a *sacrifice*, but a Christ with a *Scepter*, and a *Crowne*, not onely a Christ with *bloud*, but a Christ with *water*. *1 Job. 5.* Now then if wee have received Christ, wee have received him such an one. Hath Christ then, whom

whom thou sayest thou hast received, hath he wrought Repentance, Mortification, Sanctification in thine heart? Hath that Christ whom thou hast received a crowne on his head, a Scepter in his hand, a throne in thine heart? doth he rule, and Lord it in thine heart, so as thine heart is swayed, and thy life ordered by his commands? If it be thus, then hast thou indeed received Christ into thine heart. But this evidences it, that many have not received *Christ*, many beare the name of *Christ*, and have taken up the profession of his name, but yet they have not received him into their hearts. They have a *Christ* of their owne framing, a *Christ* forged in their owne fancy. What, not received *Christ*? Yes, God forbid but that they should have received *Christ* with all their hearts. Well, looke a little upon the *Christ* they say they have received. Looke upon his head: Is their *Christ* crowned? Looke upon his hand, Is their *Christ* Sceptred? Look into their hearts, Is their *Christ* throned? What Lordship hath he? what dominion doth

he exercise in their hearts? Not a whit, for all the *Christ* they have received, there is no Repentance, no Mortification, no Holinesse, no Obedience, for all the *Christ* they have received, they are earthly, covetous, full of uncleane lusts, drunkards, swearers, prophane and loose. Be it knowne unto all such that they have not received the *Lords Christ*, because they have not received the Lord Christ. It is a false Christ they have received, It is the Libertins Christ, the carnall Gospellers Christ, an Antinomian Christ, a crownlesse, scepterlesse, thronelesse Christ.

Object. I, but you doe us wrong, wee doe receive *Christ*, and hope, and desire to be saved by him alone.

Answ. Nay, you doe *Christ* wrong: It is true indeed that you doe not say wee will not have this man to save us, to pardon us, to deliver us from hell, so you doe not refuse him. But yet you say as those wretches, *Luk. 19. 14. Wee will not have this man to reigne over us:* And thus you receive him not, thus you doe refuse him; you put a reede into
his

his hand, and a crown of thornes upon his head: Therefore it is a cleare case, that every impenitent, un sanctified, disobedient person doth not, hath not received Christ. Thou wilt receive him to save thee, but rule thee he shall not; Thou likest him for a *Jesus*, but a *Lord Jesus* thou likest him not. *Is Christ divided?* saith the Apostle, *1 Cor. 1.* This is to receive a *divided Christ*. They did wretchedly to part *Christs* Rayment, but they doe more wretchedly that will part, and divide *Christ* himselve, that will divide his *Kingdom* from his *Priesthood*, that will receive him for a Saviour, but not a Prince, that will receive him an un-throned Priest. It is an whole Christ that must be received. He that receives not all, receives none at all.

Secondly, By that, *Joh. 1. 12.* with verle **16.** *To as many as received him.* There were then that did receive him. How were they knowne? *Of his fulnesse wee have all received Grace for Grace.* So then here are two things. *First*, They that receive Christ, receive of his fulnesse, and are in their degree filled with

Christ. They that receive Christ, receive of that, yea receive that in their measure which is in him: *Of his fulnesse wee receive. Secondly*, they receive of his fulnesse *Grace for Grace*, as the childe hath all parts answerable to his Father from whom he receives life, and being, as the waxe receives print for print, answerable to that which is in the seale. So that a man that receives Christ, not onely in the generall receives of that with which Christ is filled, but in his degree and measure receives of every grace that is in Christ. 1 *Joh. 4. 17. As he is, so are we* in this world. All Christians that have received Christ in this world, are as he is, they have, and beare upon them the prints, stamps, impressions of the same graces that are in him. That as *Salomon* speaks in another case, *Prov. 27. 19. As in water face answers to face*, so a Christian receiving Christ, answers to him face to face, beares his Image, the stamp and impression of his graces; for Christ once received, and entertained into the heart, is an assimilating Christ, an altering, changing Christ,

Christ, that turnes every soule into the likenesse of himselfe. Christ wee saw before was received both by the eye and hand of faith. The receiving of Christ by the eye when he is indeed received, it works strangely, *2 Cor. 3. 18.* The vision of Christ by the eye of faith is a transforming vision. As the blessed vision of Christ shall make us gloriously like him, *1 Joh. 3. 2. wee shall be like him, for wee shall see him as he is:* So also the sight of Christ by faith doth make us graciously like him, holy, heavenly, spirituall, full of goodnesse, zeale, love, compassion, &c. Now if the seeing of Christ by faith will work such changes, such assimilation, such conformitie to Christ, what will then the receiving of him, and the taking him home into our hearts, and soules doe? How much more will that transforme a man into the Image of Christ? By this then may men be tryed whether they have received Christ or no. If thou have of Christs fulnesse, if with *Stephen, Act. 6. full of faith and the holy Ghost,* if with the *Romans, filled with knowledge and all goodnesse,*

nesse. *Rom. 15. 4.* If as the *Colossians*, *Col. 1. 9.* then thou hast received of Christs fulnesse, and having received of his fulnesse, thou hast received Christ, for none can receive of his fulnesse, till they have received him. If thou have in thee the Graces that are in Christ, Grace over against Grace, Meeknesse, Humility, heavenly mindednesse, Love, &c. which were in him; this Grace for Grace, argues that thou hast received of his fulnesse, and so hast received himselfe. If thou be changed, conformed, and transformed to his Image, thou hast received him. But this shews how many have not received him. They are full indeed, but of what are they full, and with what are they filled? They are full as they, *Rom. 1. 29.* as he *Act. 5. 3.* *Act. 13. 10.* full as they, *2 Pet. 2. 14.* eyes full of adultery, hearts full of worldlinesse, and earthlinesse, heads full of wine and strong drinke, mouthes full of oathes and cursing, hands full of bloud. Now is this the fulnesse of Christ? Is this of the fulnesse of Christ? or of the fulnesse of the Devill? Have men againe received

received Grace for Grace? Christ was humble, they are proud; Christ was compassionate, they mercilesse; Christ was loving, they are hatefull, and hating one another; Christ heavenly, and spirituall, they earthly, and carnall, &c. Is this Grace over against Grace? or vice or gracelesnes over against Grace? Art thou in this world like unto *Christ*? and did he live as thou now dost? of Christs fulness therefore have not men received, neither yet have they received Christ himselfe.

Thirdly, They that receive Christ, receive him in that way, and in those meanes wherein God offers him, yea and withall their hearts receive that wherein, and whereby Christ is received. God offers Christ to be received in his Word, and the Ministry of the Gospel. They that receive Christ, receive his Word, and in his Word doe receive him. A man that will receive Jewels, must receive the casket in which the Jewells are; hee that will receive such gold and treasure, must receive the purse and the chest in which the gold
and

3.

and treasure is. *Mat. 10. 40. He that receives you, receives mee.* And how are they received? *vers. 14. whosoever shall not receive you, nor heare your words.* Therefore Christs Ministers are received when their words are heard, and received; when the Word is received, the Ministers are received, and when they are received, Christ is received. So here in the text; *As yee have received Christ.* How and when did they receive him? As yee have received Christ, and as yee have been taught, *vers. 7. they received him when they were taught by the ministry of the Word.* Wee see *Acts 2. 41. that some received the word gladly.* It was a good signe they received Christ, he that receives the Ordinance as that by which Christ is conveyed, and receives that truth in the Word into his heart, that man receives Christ. Let men try themselves by this. Is Gods Ordinance respected, and his truth received into thine heart? a good signe that Christ is received. But how many talke and brag of receiving *Christ*, that despise his ordinance, and resist
and

and reject that truth therein dispensed? Behold, to conclude against such men, that they receive not Christ.

Fourthly, He that receives Christ, receives gladly all that belong to *Christ*, his Ministers, his members, *Mat. 10. 40. He that receives you, receives me*; and so likewise he that receives mee, receives you. The *Galatians* had received Christ, and therefore see how *Paul* was received, *Gal. 4. 14. Yee received me as an Angel of God, yea as Jesus Christ. A signe they received Jesus Christ. That as Paul speakes to Philemon of Onesimus, Philem. 17. If thou count mee therefore a partner, receive him as my selfe. So sayes Christ to all that receive him of his Ministers, If you have received me, receive my Ministers as my selfe. And so for his members, Mat. 10. 41. He that receiveth a Disciple. He that receives Christ, receives a Disciple, receives him into love, fellowship, and communion. When a man entertaines and receives a friend, he also entertaines and receives his servants. If the servants should not be received, but be shut*

shut out, the Master would not thinke himselfe heartily received of such a man. Shall the triall be put upon this one thing ? Judge then whether Christ be received by men in the world, by their receiving his Ministers as his Ministers, his members as his members. *See suffer fooles gladly*, sayes Paul, 2 Cor. 11. 19. So men receive fooles, fiddlers, jesters, players ; they receive good fellowes, gamesters, drunkards, swearers, &c. These men they receive gladly. But a Minister of Christ, and a member of Christ, as such an one, how gladly is he received into our houses, and companies ? As gladly as water is received into the ship : mens contempt and scorne of these, testifies how they have received Christ.

Thus much for the Argument, by which he presses to the duty. The *Duty* followes, *So walke in him*. By walking he meanes a going forward in the wayes of Godlinesse, for walking is a progressive motion. Before wee come to the duty ; first from the subjoyning this to the former, *As yee have received*

ved Christ, so walke ; learne thus much.

C H A P. X.

Whosoever they are, that have indeed received Christ, they doe walke in him.

THey that receive Christ, either in the Word, or in the Sacrament, they doe walke in him, that is, they doe in his strength walke in obedience and fruitfulnessse before God. True receivers of Christ, are walkers in Christ, Christ truly received sets men on walking. As faith hath *an eye* to see Christ, and his excellencies, as it hath *an hand* to reach out, and to receive Christ, so it hath also *a foote* to walke in Christ. It is in this case as it was in that *Acts 3.* in the healing of the creeple, one that was lame from his mothers wombe; He could not walke, but was carried about, *vers. 2.* Now Peter cures this man; And how the cure was wrought, he tells them, *vers. 12.* and *16.* *Why looke yee so earnestly on us, as though by our owne power or holinesse wee had made this man to walke?*

walke. The Name of Christ through faith in his Name, hath made this man strong, yea the faith which is by him hath given him this perfect soundnesse. It is said, vers. 7. That his feete and anckle-bones receiv'd strength, and he leaping stood, and walked, and entred into the Temple, leaping and walking. So then the creeple by faith receiving Christ into his heart, ver. 16. doth receive strength into his limbes to leape, and walke, yea so as vers. 9. *All the people saw him walking.* Now just so it is spiritually with all that receive Christ. Though before they were errant creeples, creeples from the wombe, that could not stirre one foote in the wayes of God, yet when once by faith they receive Christ into their hearts, the feete & anckle-bones of their soules immediately receive strength, and they presently fall to walking, so that all the people may see them walking, doing those duties, performing that service and obedience, which before they did not. There was another creeple healed, Acts 14. 8. who was a creeple from his mothers wombe, who had never walked.

He

He heares *Paul* preach, ver. 9. *Paul* sees that he had faith in him to be healed, and thereupon bids him stand upon his feet, *And he leaped and walked*, ver. 10. So it is true spiritually, though a man have been a creeple all his dayes, one that never walked, never did any duty of obedience since he was borne, yet when once a man hath faith, and by faith hath received Christ: Christ by faith received will make such an one walke, as never walked before. Wee shall see that amongst other things our Saviour did, it was usually one thing with him to *heale the lame*, and to set them *on walking*, Mat. 15. 30, 31. And Mat. 21. 14. The miracles, and cures that Christ wrought upon mens bodies, were but to teach what a Christ he should be spiritually to mens soules. It taught that Christ received into the soule should presently cure the lamenesse thereof, and being once received hee makes lame soules walke, that never walked before. So Rom. 8. 1. *There is no condemnation to them that are in Christ Jesus*. When we are in Christ, then he is

is in us ; Then he is in us, and wee are in him when wee receive him. But what kinde of persons are they that are in Christ, and Christ in them, that have received Christ, who walke after the Spirit ? Therefore where Christ is received, he sets men a walking in the duties of holinesse, and obedience. When wee receive Christ, as he abides in us, so we abide in him. Now when a man hath received Christ, so as he abides in him, what will that man doe ? See *1 Joh. 2. 6. He that sayes he abides in him, ought himselfe also to walke. And how must he walke ? Even as he walked.* Christ was a walking Christ, and so every Christian that hath received Christ, must be a walking Christian. And must, and will walke in that way in which *Christ* walked. And the reasons of this are two.

- I. First, That *1 Joh. 5. 12. He that hath the Son hath life, he that hath not the Son hath not life.* He that receives the Son receives life, life from Christ cannot be idle, and asleepe, but it is active, stirring, and full of motion. Where Christ is received, spirituall life is received, and spiri-

spirituall life will set a man awalking, and aworking. *Gal. 5. 25. If wee live in the Spirit, let us also walke in the Spirit;* So that where there is spirituall life, there is spirituall walking. And where Christ is received there is spirituall life, for he that hath the Son hath life, And he that hath received the Sonne hath the Sonne; for wee come to have him by receiving of him. It is possible that in nature a man may have life, and yet not walke, but where spirituall life is, there will be walking. Christ received, lives in us, *Gal. 2. 20.* And as he lives, so he walkes in us, and makes us walke in him.

Secondly, Because Christ being received, the Spirit of God is received also, as we saw before. Now, the Spirit of God being received, he will make us walke in duties of obedience. *Ezek. 36. 27. I will put my Spirit within you, and cause you to walke in my statutes.* Christ received, the Spirit is received; the Spirit received causes a man to walke, so that where Christ is received, a man must needs walke.

C H A P. XI.

Trialls of Mens Receiving of Christ.

BY this, may men try themselves, whether they have received Christ or not. Men heare the Gospel daily Preached unto them, and live under the Ministry of the Word in which Christ is offered unto them. Doe they receive Christ thus offered them? yes that they doe by all meanes, if you will beleeve them. Men frequently receive the Sacrament, and not one receives, but he hopes he receives Christ into his heart. Now it deeply concernes us seriously to examine our selves whether in truth we have received Christ or no, after so much use of his Ordinances. If under so much Preaching, and after so much receiving the Sacrament, wee have not received Christ, we are in a miserable condition. Let us therefore after so much hearing, and receiving, examine our selves whether wee have received Christ, or not. How shall wee then know it? This is a sure thing, where Christ

Christ is received it will be seene, and may be discerned. Wee shall see *Mar.* 7. 24. that Christ entred into a house, and would have no man know it, but, says the Text, *he could not be hid.* Where ever Christ is then, he cannot be hid. He could not be hid in the house into which he was received, but he was heard of, he was seene, and taken notice of. And if he could not be hid in the house into which he was received, then much lesse can he be hid in the heart into which he is received. It is a thousand times easier to hide him in an house, then to hide him in an heart. If therefore ye have received Christ, he cannot be hid; Why so? Because where he is received, he sets men awalking in him, and in the wayes of godlinesse. Well then, If wee walke in Christ, if we walke in obedience to Gods cōmandements, if we walke holily, and religiously, then here is matter of sweet comfort unto us. Certainly, such as walke in Christ, have received him. As wee cannot receive him, but wee must walke in him, so wee cannot walke in him, but wee

must receive him. Our walking in him is an infallible evidence of our receiving him. But on the contrary, this shews how few have received Christ in the Word and Sacrament, because so few doe walke in him. Doe but consider what your walking is. Doe not men walke as *Ephes. 2. 2. Yee walked according to the course of this world, according to the Prince of the power of the ayre, the spirit that now workes in the children of disobedience.* Doe not men walke as *Ephes. 4. 17, 18. As the Gentiles walke in the vanitie of their mindes, having their understanding darkened, &c.* Doe not many walke as they, *Phil. 3. 18, 19. Many walke who are the enemies of the Crosse, whose God is their belly, who minde earthly things.* Doe not many walke, as *1 Pet. 4. 3. When wee walked in lasciviousnesse, lusts, excesse of wine, revellings, banquettings, and abominable Idolatries.* Doe not many walke in these walkes, and yet talke of receiving Christ? In Gods feare, judge whether such walking, be walking in Christ. Call yee walking in the lusts of the flesh, the lusts of the world,

world, the lusts of the devill, call yee this a walking in Christ? If wee would professedly walke out of Christ, what would we, or could we doe other? Lay together *Eph.* 4. 17, 18. with 20, 21. If such walkers have not in truth learned Christ, then have not such walkers in truth received Christ. Let such walkers in their consciences judge whether such walking be walking in Christ, or in Satan. And doe they that receive *Christ*, walke in Satan? Let all such know once for all, that all their hearing, and receiving the Sacrament notwithstanding they have not received Christ. A walking in Christ, will prove a receiving of Christ, if no walking in him, then no receiving of him.

Now more particularly for the Duty. *walking*, that is going on, and forward in duties of Religion, and obedience, and walking *in him*, that is, by his power, and strength, or *in him*, that is, according to his will, or patterne. Learne hence;

C H A P. XII.

It is a Christians duty to walke in Christ.

I*t is the duty of a Christian to walke, to be in motion, in a progressive motion, and going forwards. A Christian must not be a talker, a talker onely, but he must be a walker. It is easie to talke of Christ, though that be more then many will doe, but it is not so easie, nor so ordinary to walke in him. It is a good signe of a mans being in Christ. Rom. 8.*

1. No condemnation to such as are in him. But how may they be knowne that are in him? They walke after the Spirit.

It is a sure signe, and evidence of spirituall life. *Gal. 5. 25. If wee live in the spirit, let us also walke in the spirit. If we see a man walk, we are sure he is alive.*

It is a signe a man is in spirituall health. *Arise*, sayes Christ to the palsey man, *Take up thy bed and walke*, Luk. 5. It was a signe he was healed when he could walke.

Sick men that keepe their beds, cannot walke. It is a signe that men have their

their spirituall sight, and limbes, when they can walke. The lame, and the blind, cannot walke. Ignorant persons are blinde. Men that are bodily blinde, can and doe walke, but it is impossible for men spiritually blinde to walke, because it is impossible to walke but in the way, and impossible to walke in the way, when it is not seene. And lame persons wanting limbes, and legges, as blinde persons want eyes, neither can they walke, but when men walke, it is a sure signe that they have their eyes, their legges, their health, and spirituall life.

It is a signe of spirituall strength. A childe hath life but cannot walke, because it is weake, and wants strength, but as it growes strong, so it gets abilitie to walke. And when a childe can once walke, it is a signe it hath naturall strength. So here, if wee have some seedes, and beginnings of spirituall life, yet wee are but babes, and infirme weaklings, till wee can walke. But when once wee doe walke, it is a signe that wee are growne in grace,

and have gotten some measure of spirituall strength. *Zech. 10. 12. I will strengthen him in the Lord, and they shall walke up and downe in his Name.* When therefore men walke up and downe in the name of the Lord, it is a signe they are strengthened in the Lord.

It is a signe of Communion with God, and benefit received in the use of his Ordinances, the Word and Sacrament. *Gen. 29. 1. Then Jacob lifted up his feete, and walked, and went on his journey;* Then, namely after the sweet communion he had with GOD in Bethel. And so when wee lift up our feete, and walke, with renewed vigour, and strength, it is a signe wee have had fellowship with God in his Word, and Sacrament. *Isa. 2. 3. Hee will teach us his wayes, and wee will walke in his pathes.* It is a signe that God himselfe hath had the teaching of us, and that in the Ministry of the Word, wee have had communion with him when once wee fall awalking. So here in the Text, *walking in Christ* is made an evidence of *Receiving Christ*. Then may a man
be

be knowne to have received Christ in the Word and Sacrament, when upon these duties done a man sets to walking.

It condemnes such as will be Christians, but walke not. The world is full of talkers, but walkers are rare to be found. Religion must be in the tongue, & it is that should be talked of, though many men are more ashamed to have holy & good speech come from them, then to have oathes, and filthy communication fall from their mouthes. I do not condemne talking of Christ, talking of Religion; Talke and spare not, but yet walke withall, adde walking to your talking, and then are yee right Christians indeed. Set your feete on worke as well as your tongues, and then yee shall bridle the tongues of enemies. It condemnes also Sedentary Christians, that set them downe, and sit still. Sitting is for heaven. That is the *Rest that remaines for the people of God*. But this life is no *Resting*, but a *walking* life. Wee must not thinke of sitting, till wee come to *sit upon thrones*,
till

Use.

till wee come to *sit downe with Abraham, Isaac, and Jacob in the Kingdome of God.*

It condemnes also such kinde of Christians that have sometimes some fits of goodnesse, but goe not on. They have their good words, but they are soone over. This is not to walke; walking is a constant continued pace in good. A thiefe may sometimes walke on in the highway, but he will not stay long in it, but quickly turnes aside into one by-way or other; whereas the honest traveller keepes on, and goes on an end till he comes to his journeys end. It is one thing to walke on in the wayes of God, and another thing to take a few steps, and out againe. Such are no walkers. A godly man who for his setled course walkes on in the wayes of obedience, may sometimes through tentation, and infirmity, step aside into the wayes of sinne, yet for all that he cannot be said to walke in those wayes. *Psal. i. i. Hee walkes not in the counsell of the ungodly.* And so a morall or a wicked man,

man, may sometimes be in a good dutie, or a good way, but yet because his constant course bends, and goes another way, he cannot be said to walke in the wayes of God.

And so much for the first thing exhorted unto. The second followes. To be *Rooted* in Christ, to a stabilitie, and stedfastnesse in the profession of Christ, *vers. 7. Rooted in him.* It is a metaphor taken from trees. Trees have no stabilitie, nor firmenesse, unlesse they roote into firme earth, neither have wee any firmenesse, unlesse wee roote deepe in Christ. The point wee learne hence is this :

CHAP. XIII.

It is not enough for a Christian to professe, and beare the Name of Christ, but he must be Rooted in him.

Christians must be *Rooted* Christians : Christ is the soyle of a Christian soule, and a Christian soule must Roote in this soyle. That looke as *Bil-*
dad

dad speakes in another case of a wicked mans outward estate, and flourishing in the world, *Job* 8. 17. *His rootes are wrapped about the heape, and sees the place of stones*; that is, he rootes deeply, and spreads about his roots, like a tree that hath its roots folded in the earth, and whose roots run in amongst the stones, so should it be with a Christian: Hee should so roote into Christ, that his rootes should wrap about the heape, wrap about Christ, he should have a folded roote in Christ. Christ is a Roote, *Apoc.* 12. 16. *I am the Roote and off-spring of David*, the Roote, and Branch of *David*. How can Christ be both Roote and Branch? Wee reade of the *Roote of Jesse*, *Isa.* 11. 1. And Christ is called the *Branch*, *Zech.* 6. 12. *Behold the man whose name is the Branch*. If *David* then be Christs Roote, and Christ his Branch, how is Christ the Roote of *David*, and *David* and all the faithfull his Branches? *Job.* 15. 1. *I am the Vine, the Vine-roote, and jee are the Branches*? And yet both these are true; That Christ is both the Roote, and Branch

Branch of *David*. Take him in his humane nature, according to the flesh, and he is the *Branch of David*, for he was made of the seed of *David*, according to the flesh, *Rom. 1. 3*. But consider him in both natures joyntly in one person, and so he is the *Roote of David*, and of all the faithfull. And as he is the Roote, so should all the faithfull roote themselves into this Roote, *Rooted in him*. He is the Roote into which all true Christians must root themselves. And that upon these reasons.

First, All true Christians must grow. It is that which is often called for in Scripture. *2 Pet. 3. 18. Grow in Grace.* *2 Pet. 2. 2.* that yee may grow. There is nothing that doth more evidence the truth of Grace, then the growth. Then a Christian may have good evidence that he is a true Christian, when he is a growing Christian. And a man that growes not in Grace, and goodnesse, may justly question the truth of his Grace and goodnesse, the truth of his Christianitie. So that it much concerns a Christian to grow. Now looke
how

how much it concernes a Christian to be a growing Christian, so much it concernes him to be a Rooted Christian, to be Rooted in Christ. Because unlesse a man be rooted in Christ, it is impossible he should grow. Wee see in nature that plants and trees first roote before they grow, and their growth followes after their rooting. So much appeares by that comparison, *Job 8. 16, 17. He is greene, and his branches shoote.* And this comes from that which followes, *His roots are wrapped about the heape.* Hee rootes, and therefore hee shoots. A tree cannot shoote till it roote. So *Jer. 12. 2.* the Prophet comparing wicked men to trees, *Thou hast, saith he, planted them, yea they have taken roote, they grow.* But first take roote, and then grow. So Christians must grow, but yet before they can grow, they must first be planted, and take root. **G O D** promises to make his Church grow, and her branches to spread, but withall he promises to make her roote. *Hos. 14. 5, 6. I will be as the dew unto Israel, he shall grow as the Lilly, and cast forth*

forth his roots as *Lebanon*, his branches shall spread, &c. Never can a Christian grow as a Lilly, though he be under daily dewes, nor his branches spread, unlesse he cast forth his roots as *Lebanon*, as the trees, and Cedars of *Lebanon*. What are dewes without Roots? *My Doctrine*, sayes *Moses*, shall drop as the raine, my speech shall distill as the dew. *Deut. 32. 2.* Though a man live under the dew of the Ministry, which is a good meanes of growth, yet if he want a Roote in Christ, he will never grow. The deeper a tree is rooted, the more it growes. The greater the roote, the deeper, and wider it spreads it selfe, the greater is the prosperity of that tree. A bush growes, but growes not to the height that a Cedar doth, nor to the greatnesse an Oake doth, because the roote of a bush is but small. It rootes not as an Oake, as a Cedar, and therefore rises not, spreads not as doth an Oake, or a Cedar. Wee see divers sizes of Christians, some greater, some lesser, some higher, some lower trees of Righteousnesse. What may the reason
of

of it be? Are they not all set, and planted in the same soyle? Is it not the same Christ that feeds and nourishes them all? It is so, and yet these trees though all set in the same soyle, all fed by the same sap, yet are they not all of the same height and bignesse: And the reason is, because they all roote not alike. Some roote deeper then others, some spread out their rootes further then others, and as every one rootes, so every one growes. See how the Psalmist speakes, *Psal. 80. 9, 10. of that vine. It filled the land, the hills were covered with the shadow of it, the boughes thereof were like the goodly Cedars, &c.* And all came from this, *Thou causedst it to take deepe roote.* So that the deeper roote, the greater growth; And so in this case, the deeper roote wee take in Christ, the greater growth wee have in Christ, and grace. Inas much then as every Christian is bound to grow, and there is no growth without a roote, therefore must every Christian roote in Christ. Every Christian is bound to grow exceedingly, 2 Thes. 3. therefore

fore it concernes a Christian not onely to be rooted, but to be deeply rooted in CHRIST, because so as wee roote, so wee grow proportionably. The deeper roote, the greater and fairer growth.

2.

Secondly, All true Christians must beare fruit. What called for more frequently? *Matth. 3. Bring forth fruit.* Hereby wee glorifie God, *Joh. 15. 8.* Hereby wee give evidence that wee are Christs Disciples, *Joh. 15. 8.* Hereby wee give evidence of our union with Christ, *Joh. 15. 5.* It is a dangerous thing not to bring forth fruit, *Joh. 15. 2. Mat. 3. 10.* A matter therefore of great necessitie to bring forth fruit. Now it is impossible to bring forth the fruits of grace, and the spirit, unlesse wee be rooted in Christ. In nature no roote no fruite. *Hos. 9. 16. Their roote is dried up, they shall beare no fruit.* There must be a roote before there can be fruite; as *Jer. 12. 2. Thou hast planted them, they have taken roote, they bring forth fruit; but first, have taken roote.* And that speech shewes as much,

H 2 King.

2 King. 19. 30. *They shall yet againe take roote downward, and bring forth fruit upward.* So it is in this case: No spirituall roote, no spirituall fruite. Jude 12. *Trees without fruit, pluckt up by the roots.* What wonder that they were fruitlesse, when they were rootlesse? they must needs be without fruit; when they were without roote. On the contrary, a godly man he is fruitfull, because he is rooted in Christ, and therefore fruited, because rooted. Jer. 17. 8. *He is a tree that brings forth fruit in a time of drought, in a time of heate, he is fruitfull.* And marke whence it comes, *He shall be as a tree planted by the waters, that spreads out her roots by the river.* He is rooted in Christ, and therefore fruited by Christ. To which purpose wee may allude to that, Prov. 12. 12. *The roote of the righteous yeeldeth fruit.* It is not the Branch of the righteous that yeelds fruit, but it is the roote. It is Christ who is the roote of a righteous man, and when a man is rooted in him he yeelds fruite. It is impossible for a branch without a roote to bring forth fruite.

fruite. That was a miraculous, and extraordinary case, that *Aarons* rod cut off from the stock, and without a roote, did bring forth buds, and blossomes, and yeelded Almonds. But in ordinary course it is a thing impossible. It is impossible for us to bring forth Almonds, Grapes, or any fruite, unlesse wee be rooted in Christ. All fruite is from Christ the roote. *Philip. 1. 11.* *The fruits of holinesse and righteousness which are by Christ.* So that then there being a necessitie that a Christian bring forth fruite, and that there can be no fruite, unlesse he be rooted in Christ, it is therefore a thing of absolute necessitie, that a Christian be rooted in Christ.

Thirdly, A Christian must persevere, and be stable in the truth, must hold out, and continue. It is still called for, *Col. 1. 23.* The promise of salvation is made to such as persevere. *He that perseveres to the end shall be saved,* *Mat. 24.* It is made the note of a true Christian, *Joh. 8. 30.* And it is that which at the last day will fill our hearts with infi-

nite comfort, and confidence, 1 *Joh.* 2. 28. Now it is impossible a man should persevere, and continue, unlesse he be rooted in Christ. Boughes pluckt off from trees, being set in water, may looke fresh and Greene for two or three dayes, but because they have no roote, they quickly decay, and dye. A stake, or a post is pitched in the ground, but yet because it hath no roote, it is easie to wriggle, and plucke it up, and carry it whither one will. But now it is not so with a great tree, there a man may tug, and plucke with all his might, and not get it up. Set a teame of horse to an oake, and they cannot stirre, nor move it. And what is the reason of this difference, but because the tree hath a roote that fixes, and fastens it in the earth, and the stake or post hath none? The stony ground made a faire shew, it sprang quickly, gave faire and good hopes, but yet it came to nothing, but soone vanisht; and what might the reason be? See *Matth.* 13. 6. 20. 21. *Luk.* 8. 13. want of roote was their bane, they had no roote in Christ, and there-

therefore endured not. The tree that is rooted, though heate and drought come, yet ceases not yeelding fruite.

Jer. 17. 8. Let a man make never so faire a profession of faith, love, zeale, &c. yet if that man be not rooted in Christ, that man will wither, vanish, and come to nothing, specially if the Sunne arise, and there come a time of heate. It is said of a righteous man, *Prov. 10. 25.* *That he is an everlasting foundation*, he stirres not, moves not, is not a reede shaken with the winde.

How comes it about that neither heresies, nor persecutions, one thing nor another stirres him, but he is immovable? See *Prov. 12. 3.* *The roote of the righteous shall not be moved*, he hath a roote, hee is rooted in Christ, and therefore is not moved. So here the Apostles drift is to perswade the *Colossians* to perseverance, and exhorting them thereunto, he wishes them *to be rooted in Christ*. So that in as much as Christians ought to persevere, and that cannot be done unlesse a man be rooted in Christ, it is therefore of

necessitie, that a man bee rooted in Christ.

4.

Fourthly, See what the Apostle sayes *Heb. 3. 14. Wee are made partakers of Christ.* That is a precious blessing: It should be the ayne of every Christian. And indeed a man is no Christian indeede till hee be made a partaker of Christ. Wee come to the Lords Table for this end to be partakers of Christ. Now we cannot be partakers of Christ, till wee be rooted in Christ. There is no participation of Christ, till there be a Radication in Christ. No participation of Christ in the Sacrament, till rooted in him. A man may come to the Sacrament, and partake of Bread and Wine, may bee partaker of the Lords Table, and yet if he be not rooted in Christ, partakes not of Christ. Herbes and trees are partakers of the heart, of the strength, of the fat of the earth, and the moysture thereof, because they are rooted in the earth. So by beeing rooted in Christ, wee come to be partakers of him. See that same *Rom. 11. 17. Thou wert grafted in amongst*

mongst them, and with them partakeſt of the roote and fatneſſe of the Olive. When a cience is ingrafted into an Olive, it partakes of the fatneſſe of the Olive; But how? It firſt partakes of the root. The Olive hath a roote, by that it partakes of the fatneſſe of the earth, and the branches by having that roote for their roote, are made partakers of that fatneſſe. There is a fatneſſe, a ſweetneſſe in Chriſt, and a fatneſſe and ſweetneſſe in Gods Ordinances, *Pſal. 63. 5.* Now when we come to the Sacrament, wee deſire to be made partakers of the fatneſſe and ſweetneſſe of Chriſt: firſt then be rooted in him, and we ſhall be made partakers of him, and his ſweetneſſe. Many receive the Sacrament that are not partakers of Chriſt, and all becauſe they be not rooted in him. Thou that commeſt to the Sacrament before thou be rooted in Chriſt, art an unworthy receiver. Wee have no right to the Sacrament, till wee be rooted in Chriſt. So that as we deſire to be worthy receivers of the Sacrament, ſo it concernes us to be rooted in Chriſt.

We know the danger of unworthy receiving. Hee that in receiving is not made partaker of Christ, receives unworthily. He that is not first rooted in him, cannot be partaker of him. A rootlesse receiver is a fruitlesse receiver; a fruitlesse receiver is an unworthy receiver. He that hath a roote, receives *good* by the Sacrament, hee that hath not a roote, receives *hurt* by it. Take a tree that hath a roote, and set it in the earth, and the moysture and fat of the earth nourishes and feedes it. But take a sticke or a stake that hath no roote, and drive it into the earth, and the fat and moysture of the earth rottes it. To come to the Sacrament having a Roote will make our soules thrive, but to come to the Sacrament without a Roote, will rotte and bane our soules. As therefore wee desire at any time, but specially at the Sacrament, to be partakers of Christ, so first get wee our selves rooted into him.

5.

Fifthly, and lastly, That same is a terrible Imprecation of *Dauids* against
Doeg,

Doeg, Psal. 52. 5. God shall roote thee out of the land of the living. It is heaviest in a spirituall sense, as Heaven is the land of the living. And yet as heaveie as it is, it will be the portion of all such as are not rooted in Christ. God will roote out all such out of the land of the living. As wee would be rooted in the land of the living, so get wee our selves rooted in Christ.

Labour wee therefore to get our selves rooted, and deeply rooted in Christ. Men of the world doe seeke to take roote in their kinde, and to spread their rootes in the earth. *Job 5. 3. I have seene the foolish taking roote. Jer. 12. 2. Thou hast planted them, they have taken roote.* What a doe to roote themselves in a soyle, out of which they shall be pluckt up by the rootes? *Job 5. 3. I have seene the foolish taking roote, but suddenly I have cursed his habitations.* It fares with them as with the cursed figtree, *Mark. 11. 20.* As they passed by they saw the figge tree dried up from the roots. But alas how few take
care

Use 1.

care for Rooting in Christ Jesus, and for a blessed Radication in him.

CHAP. XIII.

what is to be done that wee may get our selves rooted in Christ?

First, and principally get faith in Christ. There be other things that helpe a Christian to roote deeper into Christ when hee is once rooted; but faith is the first thing that must roote a man into Christ. So here in the Text; *Rooted and built up in him.* But how? *stablished in the faith,* not onely in the doctrine of faith, but in the grace of faith. Now faith doth three things to a mans rooting in Christ.

1. Faith plucks him up by the roots out of the soyle of nature. A man that will have a tree roote in his Garden, in his Orchard, must first have it pluckt up by the rootes out of the hedge, or wood, and common, where it naturally growes. It cannot roote in the Garden, so long as it stands rooted in the wood.

wood. So a man cannot roote in Christ, so long as hee is rooted in the soyle of nature, of meere moralitie and civilitie. Hee must first be fetcht up by the very rootes, out of that cursed soyle. Now faith is that which doth it : faith is that which drawes us up by the Rootes out of the hedge, and common of Nature. In a miraculous case it is possible to plucke up a tree by the Rootes. *Luk. 17. 6. Tee might say unto this Sycamore tree, Be thou plucked up by the rootes, and it should obey you.* But when may a man so say ? *If you have faith as a graine of mustard-seede.* Miraculous faith then could plucke up trees by the roots. So it is also with justifying faith. Before wee can be rooted in Christ, wee must be un-rooted, and up-rooted in regard of our naturall condition, as before the Sycamore can be planted in the Sea, it must first be pluckt up by the roots. Now justifying faith is that which pluckes up these wilde Sycamores, and wilde olives by the rootes. A man is pluckt up by the rootes when he denies himselfe, when
he

he goes out of himselfe, when he comes off from all bottome, he hath in himselfe, and in Nature. Now faith is that which makes a man deny himselfe, goe out of himselfe, and thus un-roote himselfe. See how *Paul* pluckes up his Pharisaisme, and all his civill legall righteousness by the very Rootes, and that by the selfe-denyall of faith. *Phil.* 3. 4, 8. If any man else may grow up-on his owne roote, then much more I, for thus and thus am I rooted, of the roote of Israel, a naturall Hebrew, a circumcised Hebrew, a Pharisee, a strict and zealous professor of Jewish Religion, and for legall righteousness, a man before men unblameable, and yet I denied my selfe, pluckt up my selfe from all these rootes, counted all losse and dung, to be found rooted in Christ. Faith is a selfe-denying grace, and drags a man up by the roots out of his naturall condition.

2. Faith implants a man into the soyle of grace, it implants a man into Christ. When a tree is pluckt up by the roots, yet if it be not set into the earth,

earth, in the Garden, or Orchard, it rootes not there. The way to have it to roote in the Garden is, after it is pluckt up by the rootes to set it in the ground, and set it in the earth. There must bee a planting of a tree before there can be a rooting. *Jer. 12. 2. Thou hast planted them, they have taken roote,* therefore before taking roote, there must be a planting. *Psal. 80. 8, 9. Thou hast planted the Vine, thou hast caused it to take deepe roote.* So it is here, before there can be rooting in Christ, there must be a planting in him. Now faith is that which plants us in Christ. That sets us, puts us into Christ, the soyle in which we must roote. The Apostle hath a phrase, *Rom. 6. 5. of being planted into Christs death.* There is a planting into his death, and there is a planting into his person. When a tree is set into the earth, then it is planted, when a man is set into Christ, and is in him, then is a man planted in him. Now by faith it is that we are in Christ, *phil. 3. That I may be found in him, having the righteousness of faith.* And thus faith

faith implanting us into Christ, putting and setting us into the soyle, doth roote us into Christ.

3. Faith suckes, attracts, and drawes nourishment from Christ. If a tree be set into the ground, yet if it draw not moysture, heate and nourishment out of the ground, it roots not, but by degrees will dye. But when it is once set into the ground, and fastned there, and doth draw sap, and moysture out of the earth, then the roote runs and spreads this way, and that way, and so the tree radicates to the purpose. So then a Christian being planted in Christ, doth roote in him, when there is a quickning, nourishing sap drawne out of him into a mans soule, that makes it spring and spread it selfe into Christ. Now faith is that which drawes, suckes, and extracts vertue & power out of Christ, which makes us spread, and roote in him. Thus by these things, faith roots us into Christ. So that if wee would roote in Christ, wee must get faith in Christ, and the more faith we get, the greater and deeper roote shall we have in Christ.

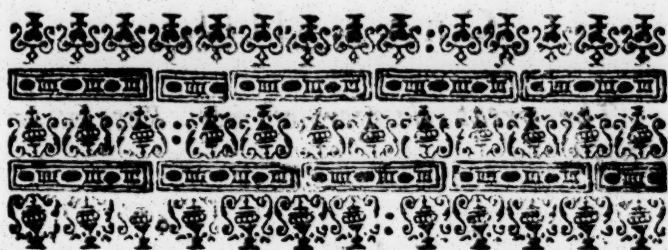
Secondly,

Secondly, Get repentance, and mortification. When once a man hath gotten into Christ, and is begun by faith to be rooted in him, these will exceedingly helpe to make a man roote more deeply, and to spread abroad his roote in Christ. The more sinnes and lusts wee nourish in our hearts, the lesse we roote in Christ. Christ is indeed a fat, and a fertile soyle, but though a tree, or herbes be planted in fat, and good ground, yet a man may so order the matter, that herbes and trees shall root but poorely in it; for let a man mingle with it barren and baggage cold earth, or throw in gravell, stones, or flints into the earth, and about the roots, and these will hinder the rooting of a tree. So though Christ be a fat soyle, yet if wee suffer our sinnes, and our lusts to lodge in our hearts, these will hinder our rooting in Christ. But these removed and taken away, it will conduce exceedingly to our rooting. Now repentance and mortification, these take away, and remove sins and lusts. When God planted a Vineyard, *Isa. 5.* it was his
his

his purpose that it should roote, and it did roote. *Psal. 80. 9. Thou causedst it to take deepe roote.* I, but marke what course God did take. *Isa. 5. 2. He fenced it, he gathered out the stones.* He cleared, and rid the soyle of all such hurtfull things as might hinder the rooting thereof. And so gathering out the stones, it did take deepe roote. Now repentance doth this, it takes away the stones out of the heart, it takes away the heart of stone, and so makes way for rooting. If a man be in Christ, and yet have an heart of stone, there bee stones in the soyle, but repentance taking away the heart of stone, fits us for rooting, and spreading. Againe, set herbes in a rich, and fat soyle, yet if that soyle be suffered to over-run with weedes, herbes will never roote kindly, and to purpose, therefore they that would have herbes and plants roote, doe plucke up all offensive weedes by the rootes. And when thistles, nettles, and such like baggage trash are pluckt up, then good herbes and plants roote the better, and deeper. All lusts, and
sinnes,

finnes, are so many weeds in our hearts, and the more these weeds roote in our hearts, the lesse shall we roote in Christ. But if these weeds be pluckt up by the rootes, and this noxious stuffe be carefully and diligently weeded out, then wee shall roote apace in Christ. Now Repentance and Mortification they weede up, and plucke up by the rootes those finnes, and lusts, which hinder our rooting in Christ. So that looke what counsell the Apostle gives them in that case, is good in this. *Heb. 12. 15. Looking diligently lest any roote of bitternesse springing up trouble you.* Hee speakes of Heresies, Apostasies, and Scandalls, that might fall out in the Church, every such one is a roote of bitternesse in the Church. And so every sinne and lust, fostered in a mans heart, is a roote of bitternesse in the soule, and such a roote of bitternesse, as will trouble a mans soule from rooting in Christ. Therefore every one that would roote in Christ, must diligently watch that no such roote of bitternesse spring up, and grow up in his
I heart,

heart, and if any such roote doe spring and grow up presently, to roote it up, and roote it out. There must be a *Rooting out*, if wee would have a *rooting in*; A *rooting out* of lusts, if wee would have a *rooting in* Christ. Wee know how *Job* speaks in that case of the lust of uncleanness, *Job* 31. 9. 12. *If mine heart have been deceived by a woman, it would root out all mine increase.* That one lust would be enough to roote out all his substance, and all his increase. So it is in this case with any lust, whether of uncleanness, covetousness, &c. If these roote in the heart, and prevaile, they will roote out all grace, and goodness, and roote a man quite up for taking any roote in Christ. As therefore wee desire to be rooted in Christ, so it concernes us to roote out all lusts, by repentance and mortification. It is not here as in the Parable, *Mat.* 13. 28, 29. *Wilt thou then that wee goe and gather them up? But he said, Nay, lest whilest yee gather up the tares, yee roote up also the wheate with them.* But here the not rooting up the tares, will



The Contents.

C H A P. I.

*It is the dutie of every one that will
be a Christian, to receive Christ. fol.6.*

C H A P. II.

*Ignorance of the worth of Christ, keepes
men from receiving him. 9.*

C H A P. III.

*The great benefit that comes by the re-
ceiving of Christ. 13.*

The Contents.

CHAP. IIII.

*The great danger of not Receiving
Christ.* 26

CHAP. V.

*Hindrances to be removed by such as
would Receive Christ.* 32

CHAP. VI.

*The love of our lusts, a hindrance from
receiving Christ.* 37

CHAP. VII.

*False and groundless feares, a hindrance
to the receiving of Christ.* 41

CHAP. VIII.

*The Positive Duty which must be per-
formed of all that will receive Christ.* 46

CHAP.

him. As therefore wee desire to roote in Christ, so attend upon the Word and Sacrament, with that due preparation, and religious behaviour, as God requires. Wee shall finde this a sweet fruite of these Ordinances duely used, that they will further our rooting in Christ.

CHAP. XV.

How to know whether we bee Rooted in Christ, or not.

¶ Every true Christian must be rooted in Christ, then as wee would know whether wee be true Christians, so let us examine our selves whether wee be rooted in Christ or not. That may be knowne by those things mentioned before in the reasons of the point. They that are rooted in Christ doe grow, such as our growth is, such is our roote: If we grow not in Christ, it is a signe wee are not rooted in him. They that are rooted beare fruit. Trees may roote, and yet not alwayes beare fruit.

fruit. Though there can be no fruit unlesse there be a roote, yet in naturall trees, there may be a roote where there is no fruit. But not so here. There is none rootes in Christ, but he brings forth fruite in Christ. The Apostle speakes of bringing forth fruit to God, *Rom. 7. 4.* but he first speakes of being *married unto Christ*, which is equivalent unto rooting. So that whosoever is rooted in Christ, brings forth fruite unto God. By it may be seene who is not, and how many are not rooted in Christ. *By their fruits shall yee know them.* They bring forth no fruite unto God, therefore not rooted in Christ. What be the fruits they bring forth? The fruits of swearing, whoring, drunkenesse, prophanenesse, covetousnesse, &c. Are these fruits unto God, or fruites unto the Devill? Doe they that are rooted in Christ, bring forth fruits unto Satan? Therefore in as much as the fruites that most men bring forth, are fruites unto the flesh, fruites unto Satan, it is a signe that they are rather rooted in the flesh, in Satan, then in Christ.

will prove the hindrance of the rooting of the wheate. That soule that suffers lusts to roote in it, cannot roote in Christ. Our lusts cannot thrive in us, and we thrive in Christ.

Thirdly, The conscionable, and serious use of Gods Ordinances, the Word and Sacrament. The Word is called, *Jam. 1. 21. The engrafted, or Implanted word*, that is, the Word which by the Ministry is engrafted in our hearts. Now as it is an *engrafted*, so it is an engrafting Word, which being rightly received, doth engraft, implant, and roote us into Christ. The seede that fell upon the stony ground, had no Roote, *Matth. 13.* but contrarily when the seede falles upon good ground it Rootes. And when the Word rootes in our hearts, it rootes us into Christ, for Christ is received in his Word. And when the Word rootes, Christ rootes, and when Christ rootes in us, wee roote in him ; for it is a naturall, and reciprocall Radication. Two things are required to make a tree or herbe roote, *Planting*, and *matring*.

The Ministry of the Word is both. *1 Cor. 3. Paul may plant, and Apollos may water.* The Ministry of the Word therefore is a planting, and a watering. They therefore that would roote, must seriously use that meanes which must plant, and water them. And so for the Sacrament of the Supper, wee being once rooted by the Word, it is an excellent meanes to make us take deeper rooting. The barren figtree in the Parable, *Luk. 13.* brought not forth fruit. There was some fault, not in the branches, but in the roote, and therefore the dresser would dig, and dung it about the roote, he would loosen and remove the hard earth from the rootes, and lay some mellow moulds about the roote. And wee see when such husbandry is used about trees, that they roote the better a great deale. The right use of the Sacrament, is a digging and dunging of the tree roote, is a fresh moulding of our rootes, and the Sacrament rightly used, and received as it ought, will make our roote wrap about Christ, and sprout, and spread into him.

wards God, and his neighbour, and so increases in him, that it takes daily deeper, and deeper roote in him. So then a man that rootes in Christ, roots in the love of God, of Christ, of his members. The more wee are rooted in Christ, the more wee are rooted in the love of God, and his Saints, and the more that love roots in our hearts. And therefore it is that faith and love doe lead hand in hand still in Scripture, and that not onely love to God, but to his Saints. Let mens consciences but search themselves, and it is to be feared that they will finde such poore small rootes of love to God, and his Saints, as will give them just cause to question their being rooted in Christ.

Thirdly, By Spirituall life, and Nutrition. Hee that is rooted in Christ, drawes life from Christ, and receives nourishment from him. A tree that is rooted in the earth, it lives by the sap it drawes out of the earth in which it rootes. So the Christian that roots in Christ, hee lives in Christ, and drawes sap out of Christ, that feeds and maintaines

taines spirituall life in him. *Gal. 2. 20.* As a tree lives, yet not so much the tree, as the roote; and the life which the tree lives, it lives by the roote in the earth. *Our life is hid with Christ in God, Col. 3.* The life of a Christian is in, and from Christ. Secret it is, as the life of a tree is hid in the roote which is under the earth. Doth Christ then quicken thee with spirituall life? doth he nourish, and feede thee with spirituall sap, so as all thou doest, thou doest by an influence of sap, and life from him? Then conclude comfortably, that thou art rooted in Christ. But many are so livelesse, so dead, and saplesse, that it is a senselesse thing to conceive them other then rootlesse Christians.

F I N I S.

Christ. And when men are so easily shaken and moved from the truth, it is a signe that they are stony ground, that they have no roote in themselves. And how little men are partakers of the fatnesse of Christ, appeares by the leanness, and lewdnesse of their lives. But besides these, it may be discerned by these things.

First, By that, Rom. 11. 16. If the roote be holy, so are the branches; namely, the branches that are joyned to that roote. Branches then that are rooted into an holy roote, are such as the root is. All that are rooted in Christ, are such as he is. There is the same sap in the roote, and branches of a tree. If a sweet sap in the roote, a sweet sap also in the branches. They that are rooted in Christ, have the same Spirit that is in Christ. Philip. 2. 5. Let the same minde be in you which was also in Christ Jesus. Christ is an holy roote, all that are rooted in him are holy persons. Jude 1. Sanctified in Christ Jesus. He is not onely an holy, but an hallowing Christ. Whatsoever touched the flesh
of

I.

of the sinne offering was holy. *Levit. 6. 27.* Whatsoever touched the Altar was holy, *Exod. 30. 29.* Both were types of Christ. Now if but the touch of Christ make holy, then much more when a man not touches him, but is rooted, engrafted, incorporated into him. By this may men try their Rooting in Christ; If mens holinesse must be the evidence, how many will bee cleane cast? Let mens lives speake what holinesse they have; I doe not thinke that if men had holinesse, they would mocke, and scoffe at it.

2.

Secondly, By a Radication in the grace of love and charitie. He that is rooted in Christ, is rooted in love. *Ephes. 3. 17.* *That Christ may dwell in your hearts.* When Christ dwells in us, wee dwell in him, and when wee dwell in him, wee are rooted in him. And when thus rooted in him, see what followes; *That yee being rooted, and grounded in love;* Then a man may be said to be *Rooted in love*, when out of the sense, and apprehension of Gods love to him in Christ, his love is againe kindled towards

The Contents.

CHAP. IX.

How to know whether wee have received Christ aright. 62

CHAP. X.

Whosoever they are that have indeed received Christ, they doe walke in him. 75

CHAP. XI.

Trialls of Mens Receiving of Christ. 80

CHAP. XII.

It is a Christians Dutie to walke in Christ. 84

CHAP. XIII.

It is not enough for a Christian to professe, and beare the Name of Christ, but he must be Rooted in him. 89

CHAP.

The Contents.

CHAP. XIII.

*What is to be done that wee may get our
selves to be Rooted in Christ.* 104

CHAP. XV.

*How to know whether wee be Rooted in
Christ, or not.* 115

27

IX

IX

IX

IX

IX

IX

IX

IX

THE

professors is 2 fould by all and, ~~therefore~~
drawn & forced was legall, he said & petition
quod audi it non padeudi: ~~Daungell~~ ~~flam~~
it by and thenought by all, as when a man is
at his heartily, ~~flam~~ it is just:

The fourth lay is ~~of~~ 2 good all rules to be observed
y^e thought & the duty of the first & 2^d dabled
found 1.2. lay a part: all fittig & sufficiency of many
kind, & ~~of~~ with ~~the~~ the ~~ingrass~~ words
And of Phillipians 4.8. breatheth in what for the things
are ~~good~~ ~~good~~ what good things are ~~good~~ what good
things are lovely, what good things are just, what good
things are pure, what good things are of good report
if there be any vertue, if there be any grace,
think on those things:

There are 3 erroneous opinions of the
A. argument: viz. Transubstantiation, Con-
substantiation, bare figure & figure:

Transubstantiation: is the doctrine of the
Romish Church: It teacheth that after the words
of consecration, the bread & wine are turned
into the very body & blood of Christ: & not
things it maine but out ward accidents
to serve the purpose:

Consubstantiation holdeth that the bread and
wine & the body & blood of Christ are
joyntly, both together present, soe that
we eat & drinke them all really and
substantially in the Sacrament:

Bare figure & figure: Allowed not more
but bread & wine in the Sacrament; denyeth
all other presence of Christ; but only in
figure and significatiō:

The true doctrine holdeth the bread is the communion of
the body of Christ, eaten by faith in the Lord's
supper: Agt bare figure we say Christ's body is
eaten in the Lord's supper: Agt transubstantiation
we say it is eaten after a spirituall manner: by
faith.

